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Robert Johnson
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Robert Johnson

Robert, Johnson
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My grandfather was mar^d to the widow
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Robert

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Robert Harrison

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Silvester sc.
Strand.

THE WORKS OF Chriſtina Queen of Sweden.

CONTAINING

MAXIMS and SENTENCES,

In Twelve Centuries;

And Reflections on the Life and Actions of ALEXANDER the GREAT.

Now firſt tranſlated from the Original French.

To which is prefix'd,

An Account of her Life, Character and Writings, by the Tranſlator.

All the Happineſs and Glory of a State depend on the Education of Youth.
Youth ſhou'd be inſpired with a Love of Glory, and a Shame of doing Evil.
Maxims Cent. 17.

LONDON:
Printed for D. Wilson and T. Durham,
at Plato's Head in the Strand.
MDCCLIII.

BRITISH MUSEUM

SOME

ACCOUNT

OF THE

LIFE and WRITINGS

OF

Chriſtina Queen of Sweden.

CHRISTINA Queen of Sweden, the only ſurviving iſſue of the great Guſtavus Adolphus, the ſecond of that name, was born on the eighth of November 1626.

Her father, who was the greateſt prince in his time, the chief pillar of the proteſtant religion, and the terror of France, being killed at the Battle of Lutſen near Leipſick in the year 1633, not without violent ſuſpicion of treachery in thoſe that were about his perſon in that action, ſhe was ſoon after declared and crowned Queen of Sweden; and was the firſt female ſovereign of that kingdom.

During her minority ſhe profited ſo ſurpriſingly by the inſtructions of excellent tutors, as to become the prodigy of the age. At the years of eighteen ſhe took the reins of government into her own hands; and reign'd glorioufly ten years. At the end of which, to the world's great ſurprize, ſhe reſign'd her crown, and changed her religion, turning roman catholick. And after making tours into different parts of Europe, during which ſhe twice reviſited Sweden, ſhe at length fixed her reſidence at Rome, where ſhe died in the year 1689, aged ſixty three years.

As to the ſprings and motives of ſo extraordinary a ſtep, very different opinions have been given, and very different judgments paſſed. Hear what that bold ſpeaker of truth, the celebrated Voltaire*, ſays upon this aſtoniſhing event. " She had drawn all thoſe in-
" genious perſons of the age into
" Sweden, who could in any manner
" contribute to her own information
" (with reſpect to arts and ſciences.)

* Age of Lewis XIV. Vol. I. p. 99.

" The

" The chagrin of not finding any ſuch
" among her own ſubjects, had given
" her a diſguſt againſt reigning over
" a people who were mere ſoldiers.
" She thought it better to live with
" men who cultivated their rational
" faculties, than to command over
" thoſe who were illiterate, and with-
" out genius. She had ſtudied all the
" ſciences in a climate where they
" were then unknown. Her deſign
" was to retire into the centre of them
" in Italy; and ſhe came into France
" only in her way thither; for the arts
" had then made but little progreſs
" among us. Her taſte determined
" her to fix at Rome; and, with this
" deſign, ſhe quitted the Lutheran reli-
" gion for the Catholic: ſhe was indif-
" ferent with regard to either, and
" made no ſcruple to conform, in ap-
" pearance, to the ſentiments of the
" people with whom ſhe intended to
" paſs her life."

For a full detail of all the circumſtances of this, and every other part of her life

life and reign, we refer you to the excellent memoirs concerning her, publiſhed in French laſt year, in two volumes in quarto; a book every way worthy of a diſtinguiſh'd place in the nobleſt libraries.

Her genius was one of the vaſteſt, and moſt univerſal that ever was. She underſtood, according to the publiſher of her memoirs, eleven languages, (Voltaire ſays eight,) amongſt which were Greek, and in that ſhe was a critick; Hebrew and Arabick. She wrote readily and elegantly in French, Italian, High Dutch and Latin; beſides the Swediſh, her mother tongue, ſhe underſtood Philoſophy, Hiſtory, Antiquities, the Mathematicks and Chemiſtry. She was a good critick; ſhe wrote verſes extreme prettily: and was a connoiſſeuſe, as well as an admirer of the beaus arts.

She was the greateſt encourager of arts and ſciences, of learning and learned men, in proportion to her abilities, that ever lived. In that reſpect ſhe was generous and liberal to profuſion.

She, with infinite expence, amaſſed a prodigious collection of books, manuſcripts

ſcripts as well as printed; of paintings, ſtatues, bas reliefs and medals.

At the ſame time ſhe was a princeſs of buſineſs; long headed in the cabinet, and dexterous at negotiation.*

The only works ſhe hath left us are theſe two pieces, firſt publiſhed in the above mentioned memoirs, of which the following pages are a faithful tranſlation, if we except occaſional letters either relating to her own affairs, or to her own complimentary correſpondence with learned men; and ſome ſongs in Italian, which ſhe made for the opera of Endymion; all which are to be found in the memoirs.

The firſt, and by far the moſt conſiderable of theſe pieces, are her Sentences or Maxims, in twelve centuries. They contain her own reflexions upon almoſt the whole of human affairs, whether civil or ſacred, and may be without exaggeration eſteem'd one of the moſt valuable preſents in its kind, that hath been made to the publick ſince the days of Solomon. Her royal rank and royal revenues, her travel, her conver-

* See the extract from a Latin letter.

ſation

ſation with the greateſt men in all profeſſions, arts and ſciences, gave her opportunities of knowing more than a private perſon could; and her univerſal genius, and deep penetration, join'd to a ſuitable application, enabled her to profit by theſe opportunities.

But tho' I have mentioned Queen Chriſtina's maxims and Solomon's works together, I would not be underſtood to mean, that the former are either inſpir'd or infallible. It is evident that in many of them ſhe is pleading her own cauſe before poſterity; which appears moſt remarkably in theſe on marriage; on reſigning crowns; on love and gallantry, on the excuſableneſs of faults and failings in the great; and laſtly, in her extravagant praiſes of the church of Rome. And therefore her maxims concerning theſe Topicks are to be read and conſtructed with proper caution.

Queen Chriſtina never could be prevail'd upon to marry. We therefore find her in more places than one exaggerating the inconveniencies and dangers of matrimony.

She

She was in her younger days thought not averſe to gallantry; and whole volumes have been printed on her amorous intrigues. Accordingly ſhe more than once ſets forth the venial nature of the failings of great perſons. But ſhe heals all by this ſage ſentence, " that the " woman, who is ſo unguarded as to " commit leudneſs, expoſes herſelf." So that, if we have charity enough, we may believe that, appearances and rumours notwithſtanding, ſhe lived and died a virgin.

But the point ſhe ſeems to labour moſt is to apologiſe for changing her religion. She had fixed her reſidence at Rome, and it was quite neceſſary to demonſtrate the ſincerity of her converſion in the ſtrongeſt manner, in order to live peaceably and reſpected there. And as her behaviour while ſhe lived was ſquared according to that rule, it was for the intereſt of her reputation that her writings ſhould tally with her practice. And hence may have come theſe high flown commendations of the church of Rome; and theſe raptures of Quietiſm, which the Tranſlator could with difficulty expreſs in his verſion.

But the reader will obſerve, that in all theſe there are only aſſertions, but no proofs: and therefore he is entirely left to his own judgment either to approve or diſapprove.

It is therefore far from being improbable that the Twelve centuries of Maxims were written and left in her cabinet, to be publiſhed after her death, chiefly with a view of tranſmitting to poſterity a favourable idea of the royal writer. But whatever the motive was that prompted her to write them, the world is in effect infinitely indebted to her for ſo ineſtimable a performance.

The ſtyle of the Maxims is plain and perſpicuous, and tho' little labour'd and even negligent, is not unworthy of her royal rank, and great genius. It is excellently well adapted to the ſubjects there touched upon; and an agreeable claſh of auxeſis, or exaggeration, ſcatter'd up and down, renders it highly expreſſive and ſtriking.

The other piece, entitled, Reflexions on the life and actions of Alexander the great, is an unfiniſhed fragment, but not without beauty and worth; and richly

richly merits to be preſerved. Alexander was the hero of all antiquity ſhe admir'd moſt, as appears from her Maxims. Accordingly ſhe proſecutes the account of that renowned conqueror, not only with diligence and labour, but as the Italians expreſs it, *con amore*, that is, in ſuch a manner as demonſtrates her love of the ſubject. The dreſs is indeed negligent, but the ſtuff is rich and choſen with taſte; 'tis the adjuſtment that is careleſs; and to ſpeak the truth, it is careleſs almoſt without example. But the noble thoughts of the queen, and the great genius, ſhine throughout. And tho' her principal deſign in the performance is to ſhow him to have been the greateſt of all men, yet ſhe ceaſes not to blame him on many occaſions as freely, as ſhe commends him warmly upon the whole; and even finds him blame-worthy in ſome points, where the writers of his life and actions have not only omitted cenſuring him, but even praiſed him.

As for the tranſlation. I have in both tracts aimed chiefly at rendering the meaning of the original faithfully and

clearly. It neither was incumbent on me, nor would it become me to attempt to raiſe the original, or change it's manner; and I flatter myſelf, I have not debaſed it. This, I hope, will appear by comparing the Tranſlation with the French, eſpecially of the ſecond treatiſe; which being an unfiniſhed ſketch, as it came from the hands of the royal writer, it was neceſſary to repreſent it in Engliſh as ſuch, and in no other ſhape.

Some

Some Paſſages concerning the Perſon, Character, Manner of living, and Government of CHRISTINA Queen of SWEDEN.

Extracted and tranſlated from a Latin Letter of *Father Mannerſchied* a Jeſuit, dated at *Stockholm*, December 10th, 1653. and publiſh'd entire in the French Memoirs of that Princeſs.

I AM confident I ſhall do you an agreeable office, if I write you ſomething concerning the Queen of Sweden, whom I daily ſee, and reverence as the ſingular miracle and prodigy of our age. I am an eye-witneſs of what I write of her. I have had the honour of being often in her company; and of receiving a coſtly preſent from her, to wit, a golden chain, and her medal. She is low in ſtature; her forehead is large; her eyes very full and bright, and withal very lovely. Her noſe is aquiline, her mouth midling wide and handſome. She hath nothing feminine about her but the ſex. Her voice is maſculine, and ſo is her manner of ſpeaking, her movement and geſture. I ſee her on horſeback almoſt

every day : and tho' ſhe ſits in her ſaddle as ladies do, yet ſhe ſhakes and bends her body in ſuch a manner, as that one who is not very near her, would take her for a man. When ſhe rides, ſhe wears a hat, and a waſtecoat after the Spaniſh faſhion. Her ſkirts alone diſcover her to be a woman. She keeps but one foot in the ſtirrup, and yet ſhe rides ſo hardily, that none are able to keep up with her. One would think her flying rather than running. Our maſter the king of Spain hath deſired her picture, in a riding-poſture, to be ſent him. Her riding-garb is ſo far from being coſtly, that I ſcarce believe it is worth four or five ducats. At court ſhe wears cloaths ſo very plain, that I never ſaw any gold or ſilver about her, but a ſingle ring. She takes no manner of care in decking her perſon; ſhe adjuſts her hair but once a week; and ſometimes only once a fortnight. On ſundays ſhe ſpends half an hour in dreſſing, on week days ſcarce a quarter. I have ſometimes, when I was diſcourſing with her, ſeen her ſmock ſtained with many ſpots of ink,

occa-

occaſioned by her writing much; and even ſometimes torn. When ſhe is adviſed to beſtow more pains in adorning her perſon, ſhe ſays that it is an idle employment. She allots three or four hours to ſleep, and never more. She goes to bed very late and riſes early. I have known her live in this manner conſtantly for eighteen months together. When ſhe riſes in the morning, ſhe ſpends five hours in reading various books. She thinks herſelf a martyr when ſhe is obliged to eat in publick. At other times ſhe never ſits above half an hour at table; ſhe drinks water only. She hath never been heard to complain of her victuals, whether they were well or ill cook'd. I have ſeen her often at meals, and obſerved the diſhes ſhe eat of; they were always plain; the reſt were ſent off untouched. I have heard her ſay ſhe never was diſturbed by any thing; that ſhe knows nothing ſo important, ſo croſs or ſo noxious, that could rob her of her tranquillity of mind. She ſays that ſhe regards death no more than ſleep. In the ſevereſt winter ſhe goes out into the fields,

in

in her coach, in the dead of the night; ſometimes four and ſometimes ſix hours together. She allots her mornings to publick affairs, and goes every day to the ſenate, or rather to her council. I have known her immediately after being let blood go to the council, and there remain five hours. She was once in a feveriſh diſorder for twenty eight days together; and yet never in all that time omitted the management of publick affairs. She ſays that it is a duty required of her by her Maker, to take the beſt care ſhe can of the concerns of the kingdom; that ſhe will do what in her lies; that, if things ſucceed not as may be wiſhed, ſhe ſhall have this comfort, that nothing hath been wanting on her part. She adminiſters and finiſhes all publick buſineſs herſelf. The embaſſadors of potentates tranſact every thing with her in perſon, and are remitted to no miniſter or ſecretary. When ſhe gives publick audiences to embaſſadors, ſhe alone makes all the anſwers to them. It is ſcarcely to be believed, but 'tis what I ſee ev'ry day, that theſe very Swediſh generals, whoſe name

name and arms have ſo long made Germany tremble, in her preſence ſtand ſpeechleſs, as if they were dumb, and ſeem to be in the greateſt confuſion. She was ſcarce ſeven years old when ſhe loſt her father: who could believe that the daughter, at the age of twenty ſeven, could ſo eſtabliſh her power in a kingdom, the conſtitution whereof is pretty free, as to rule alone, depend upon the wills and councils of none, be under the influence of none, but alone adminiſter, conduct and finiſh every thing? She is curious of knowing ev'ry thing that relates to government. She reads all treaties concerning ſtate affairs, however tedious and prolix. I knew, upon a certain occaſion, that when treaties were preſented to her, containing twenty eight ſheets, ſhe read them over, and render'd them in Latin, and explain'd them to an embaſſador in a very ſhort ſpace of time. She loves all nations; ſhe loves virtue in all, and nothing elſe. She ſays there are but two different nations in the world; the one of good men, the other of bad; that ſhe hates the latter, and loves the former,

without

without regard to the names by which different countries are diſtinguiſhed. She cannot bear the mention of marriage; ſhe ſays ſhe was born free and will die free. In common converſation ſhe is ſo familiar, that one who is preſent would think her, I don't ſay not a queen, but not even a lady of diſtinction; ſhe touches thoſe ſhe talks to, prompts them to diſcourſe, laughs and jokes freely, and yet to her own people ſhe is ſo awful, that they ſtand like infants in her preſence. When ſhe treats of ſerious affairs, when ſhe gives audience to ambaſſadors, ſhe aſſumes ſuch ſtate as ſtrikes fear in the boldeſt perſons. She hath noble ladies in her ſervice at court, but more for the ſake of grandeur than for uſe. She ſeems to deſpiſe them, and truſts all affairs to men only. Nothing is hard to her; ſhe fears neither cold, nor rain, nor heat, nor watching, nor any thing elſe. If ſhe were at war with any nation, it is paſt doubt that ſhe would march againſt the enemy in perſon. She underſtands ten or eleven languages, to wit, Latin, Greek, French, Italian, Spaniſh,

Spaniſh, High-dutch, both the Swediſh tongues, the Finland, and, if I be not miſtaken, the Daniſh. She can read likewiſe, and in ſome meaſure underſtands Hebrew and Arabick. She hath read and underſtands all the ancient poets. The modern poets, both Italian and French, ſhe hath almoſt by heart. She hath dived into all the ancient philoſophers. She hath read many of the ancient fathers —— but commends chiefly Nazianzen. —— Her memory ſeems to be more than human. She ſeems to be ignorant of nothing, and to forget nothing. —— She tires out daily I know not how many ſecretaries, to whom ſhe dictates; and corrects, turns over and finiſhes every thing herſelf. She is ſo liberal, that if ſhe exceeds due bounds in any thing, it is in making preſents. She hath called into Sweden the moſt learned men, and moſt excellent artificers from Italy, France and Germany; and diſmiſſes none without large gifts. She is a moſt ſtrict obſerver of juſtice; ſhe ſays herſelf that ſhe very ſeldom pardoned any criminal that deſerved

deſerved death: but that none was executed by her orders for whom ſhe did not ſhed tears. Her civility is ſo very extraordinary, that it muſt be owned not to fall ſhort of her other virtues. All foreigners are witneſſes of this, who come to ſee her court, and are there received in the moſt obliging and polite manner.

MAXIMS and SENTENCES OF CHRISTINA Queen of SWEDEN; BEING The employment of her leiſure hours.

CENTURY FIRST.

1. WE ought to forget what is paſt; bear, or enjoy the preſent; and reſign ourſelves to what is to come.

2. We ought to harbour nothing in the heart, that may prove ſhameful to it.

3. Merit is of greater worth than thrones and fortune.

4. Thrones are not worthy of being purchaſed at the price of crimes.

5. Fortune uſurps the rights of merit.

6. That ambition, which eſtabliſhes itſelf by crimes, deſtroys itſelf.

7. Life reſembles a fine piece of muſick, that charms, that pleaſes, but is of ſhort duration.

8. Every thing paſſes like a flaſh of lightning; the good and the evil laſt ſo ſhort a time, that they are hardly worth our being either rejoic'd, or grieved at them.

9. Thoſe that profit by every thing are wiſe and happy.

10. That being who caſts the parts to be acted on the theatre of this world, gives to each actor what is ſufficient to enable him to acquit himſelf agreeably to his will.

11. He who rewards the actors is juſt; he doth wrong to none; he is favourable to all; but the ſpectators often applaud in the wrong place.

12. Ridiculous princes are born to make people laugh and cry.

13. Great ſtations are like perfumes; they who uſe them, are ſcarce ſenſible of them.

14. We

14. We are more ſenſible of the evils in this world, than of the good.

15. We become accuſtomed to, and loſe the reliſh of every thing.

16. The philoſophers were bad guarantees of their magnificent promiſes.

17. Cyrus, Alexander and Cæſar have merited the good will and eſteem of all ages.

18. We ought to enjoy every thing that is permitted, without ſcruple; and abſtain from that which is not, without regret.

19. We ought to envy the merit or fortune of no body.

20. One cannot be happy, without being wiſe, juſt, and brave.

21. One may render all misfortunes glorious, how great ſoever they are.

22. We cannot give merit to thoſe who have it not.

23. One cannot for a long time make a parade with the merit of others.

24. Merit is born with men; happy are they with whom it dies.

25. 'Tis a kind of agreeable ſervitude to be oblig'd to thoſe we eſteem.

26. A maſter and a wife is a good, or an evil, that few know how to do without.

27. If people knew the duty of princes, they would leſs deſire to be ſuch.

28. They that are not elevated in their own minds much above their fortune and rank, do not deſerve them.

30. To pretend to recall to mind the good deeds one hath done himſelf, is almoſt to deſerve ingratitude.

31. The world hath not wherewith to ſatisfy a great ſoul; even tho' it ſhould beſtow itſelf entirely upon it.

32. The art of revenging one's ſelf is little underſtood.

33. One ſhould know how to puniſh and pardon.

34. Contempt nobly avenges great minds.

35. To revenge one's ſelf by protecting the oppreſſed, is a noble and glorious revenge.

36. When one is weak he cannot; and when he is powerful, he ought not to revenge himſelf.

37. The

37. The greateſt pleaſure that an elevated ſtation gives, is to do good.

38. To live only in the blazons of Heralds is a chimerical and pitiful life.

39. The pleaſure of revenge ſuits not great ſouls.

40. Men call upon, or appeal to, from the other world, and by teſtament, unknown perſons, who hold them in deriſion.

41. True opinions, juſt and magnanimous ſentiments, and noble actions, conſtitute the glory and happineſs of men. All the reſt is but meer vanity.

42. A man muſt have a fund within himſelf, wherewith glorioufly to begin and finiſh his courſe.

43. Merit conſiſts in thinking well, ſpeaking well, and acting well.

44. True love pretends nothing but to love.

45. Love ſubſiſts always, whether happy or unhappy.

46. The heart is made for loving; it muſt love.

47. Such as the love is, the man is.

48. When eſteem gives birth to love, it is immortal.

49. People do not always love what they eſteem; but they always eſteem what they love.

50. The merit of the perſon ſtamps a value upon his actions.

51. 'Tis in the matter of ſympathies and antipathies that reaſon loſes its rights.

52. Fools are born to be deſpis'd, in whatever ſtation fortune places them.

53. Fools are more to be feared than the bad.

54. Whatever is falſe is ridiculous.

55. There are occaſions on which great men weep, without injuring themſelves.

56. Cæſar wept, and his tears were worthy of Cæſar.

57. Thoſe who accuſe Cæſar of having ſhed feign'd tears upon the misfortune of Pompey, are but ill acquainted with the noble ſentiments of an heart ſo great as his.

48. One can inform people of nothing new with reſpect to their faults, or merit.

59. 'Tis fear and weakneſs that makes liars.

60. Ability and courage never lie.

61. Men would neither be betrayers nor liars, if they were not weak.

62. They who put on the appearance of believing liars, are as criminal as they.

63. One ſtrains in vain to appear what he is not.

64. One ſees ſome men ſo aſham'd of themſelves, that they create pity in others.

65. We ought to deſerve a great and fair character in ſpite of envy.

66. We ought to ſet before us a worthy mark, without ever loſing ſight of it.

67. The ſecret to make one's ſelf ridiculous, is to value ones ſelf on talents which he poſſeſſes not.

68. Truth only perſuades and never cheats.

69. The decrees of one's own conſcience are irrevocable.

70. We may cheat all mankind; but we cannot cheat ourſelves.

71. Conſcience is the only looking glaſs, that neither flatters nor cheats.

72. We are in the wrong to ſet a higher value on the approbation of any one whatever, than on that of our own conſcience.

73. Modeſty is a ſpecies of ſincerity.

74. Men do not want knowlege ſo much, as ſincerity to their ſubject.

75. Men remain unknown both to others and themſelves, till certain occaſions preſent.

76. Men are ſometimes as different from themſelves, as they are from others.

77. Ingratitude ought not to hinder the doing of good.

78. 'Tis with benefits as with ſeed-grains, one ſhould throw them about with profuſion, and at a venture.

79. There is a kind of pleaſure in bearing ingratitude, which only great minds are capable of reliſhing.

80. People

80. People love thoſe to whom they have done good offices; and hate thoſe, to whom they have done injuries.

81. The luſtre of heroick merit fades.

82. The world ſeldom does juſtice to merit, and always flatters good fortune.

83. We ſhould be more parſimonious of our time than of our money.

84. The avarice of the times one lives in is not diſhonourable.

85. Nouriſhment, reſt, and amuſements are equally neceſſary.

86. Games that require great application, are neither paſtimes nor buſineſs.

87. We ſhould love pleaſures, and enjoy them; but we ſhould likewiſe bear to be without them.

88. They who amuſe themſelves too much, weary themſelves.

89. Pleaſures of long continuance ceaſe to be pleaſures.

90. Men are not made for pleaſures, but pleaſures are made for men.

91. Habit renders us inſenſible almoſt of every thing.

92. Reaſon affords not all the aſſiſtance it promiſes.

93. Time and death cures all evils.

94. It is not without good reaſon that nature gives prickles to roſe buſhes.

95. To have a fine and delicate diſcernment, is to have a good taſte. To know how to ſet a juſt value on things, is a great talent.

96. There are diſeas'd taſtes, which make ſome love villany, as others love faint colours.

97. The ſoundeſt mind hath its diſeaſes like the body; and even incurable ones.

98. The more one torments the body, the more mutinous it grows.

99. 'Tis not the devotion, but the vanity of mankind, that declares war againſt the body.

100 The body ought to be kept under. We ſhould treat it like a ſlave; but like ſuch a ſlave as deſerves charity.

CENTURY II.

1. 'TIS being too inhumane, to pardon nothing to human nature.

2. The paſſions and pleaſures of men ought to be worthy of them.

3. When men of quality play the coachman or cook, without being forced to it, they deſerve to be ſuch.

4. We ought to love elegant things; but we ought to love them reaſonably.

5. Men learn at ſchools every thing they ought to forget.

6. It is as ſhameful to know ſome-things as it is to be ignorant of others.

7. Every thing that renders not the man wiſer, braver and happier, is uſeleſs to him.

8. The ſciences are but the pompous titles of human ignorance; we are not the more knowing, for knowing them.

9. To live well and dye well, is the ſcience of ſciences.

10. We muſt not ſpeak of ourſelves, good or bad.

11. The great geniuſes of antiquity ſpeak well of themſelves, with the ſame aſſurance that they ſpeak well of others.

12 Noble and worthy ſentiments, and great actions are from God.

13. To ſpeak well one ſhould ſpeak little.

14. When we only ſay what we ought, we ſpeak little, and ſpeak well.

15. Love is all perſuaſive; its ſilence is more eloquent than Rhetorick.

16. Figures and compariſons ought to raiſe their ſubject, and never lower it, unleſs the deſign be to turn it into ridicule.

17. We ought to ſhun every thing, that may ſhock a fine and delicate taſte.

18. Courage and vanity makes one ſpeak.

19. Fear and weakneſs impoſe ſilence.

20. To praiſe any perſon more or leſs than he deſerves, is betraying truth and glory.

21. We ought neither to praiſe, nor blame, but according to deſert.

22. We

22. We ought to know both how, and when to ſpeak, and be ſilent.

23. Stupid perſons often paſs for wiſe ones.

24. Boaſters are ſeldom brave; and the brave are ſeldom boaſters.

25. It is more difficult to do ill, than to do good.

26. Good actions inſpire courage, and bad ones extinguiſh it.

27. Probity is neceſſary to render one able and ſufficient.

28. Probity, as rare as it is, is yet leſs eſteem'd than it ſhould be.

29. 'Tis ſhameful and infamous to be ſufficient in the way ſome people are.

30. Glory and renown are two different things.

31. Princes are not always attended with all the renown they merit; but they always have a great renown.

32. The renown of the great is ſeldom juſt.

33. A great reputation is more owing to one's ſtars, or fortune, than to one's merit.

34. Nature

34. Nature rarely produces heroes, and fortune doth not point out all thoſe that nature makes.

35. Extraordinary merit is a crime which is ſeldom or never pardoned.

36. People uſurp the glory, as they do the ſubſtance, of others.

37. To loſe the opportunity of ſignalizing one's ſelf is a great loſs.

38. To riſk one's life is a ſmall matter; but to riſk one's reputation and glory, is the laſt effort of intrepidity.

39. Renown is a liar, which always flatters fortune, and is but an ill judge of merit.

40. Cæſar is wrongfully blamed for raiſing himſelf into abſolute power, if to govern in Rome was the moſt important ſervice he could do it.

41. They that killed Cæſar did more harm to Rome than the triumvirates, and all the civil wars did.

42. We cannot forgive the killing of Cæſar in Brutus. Bating that action Brutus was a worthy good man.

43. One muſt both have merit and good fortune, in order to be at once great and happy.

44. Merit and good fortune cannot diſpenſe with the aid of one another.

45. Great men have prophetick bodings of their deſtiny, which ſeldom diſappoint them.

46. Every terrible and fatal circumſtance preſents itſelf to the minds of thoſe who are upon the point of putting ſome grand deſign in execution.

47. Invincible perſeverance is ſurpriz'd at nothing.

48. Cæſar upon the banks of Rubicon reaſoned juſtly; at that moment he ſaw every thing he had to hope, and every thing he had to fear. But the lot was thrown; and he was under a neceſſity of paſſing it. Glory and fortune waited for him on the other ſide. He was ruin'd if he had turned his back. He muſt either have periſh'd or reign'd.

49. One may be a man of honour without being a great man; but he can-

not be a great man without being a man of honour.

50. Diocleſian was in the right to refuſe the empire, after he had reſign'd it.

51. Great men and fools do ſometimes the ſame things; but they do them after a very different manner.

52. Men always diſapprove of what they cannot do themſelves.

53. There are kingdoms which make their kings great; and there are kings which make their kingdoms great.

54. The character of Alcibiades is great and admirable.

55. Amongſt the philoſophers Socrates, Plato, Ariſtotle, Diogenes, Epicurus, and Epictetus chiefly merit admiration.

56. Theſe that accuſe Epicurus of being voluptuous, would be chaſter than they are, and die of hunger, if they lived as he did.

57. Plato and Ariſtotle were both great philoſophers, but of very different characters.

58. Plato appears to have laboured chiefly for the glory of his maſter.

59. Ariſtotle, ungrateful and diſhonourable as he was, hath never once mentioned either his maſter or his ſcholar.

60. The epitaph of Sardanapalus is richly worth the whole philoſophy of any other perſon whatever, ſetting religion aſide.

61. Paulus Æmilius and Scipio were great and good perſons.

62. Cicero was the only coward, that was capable of great actions.

63. Cato, as admirable as he appears, was too obſtinate.

64. 'Tis in vain to oppoſe the revolutions of kingdoms and republicks; there is a fatality that draws them on.

65. Counſels are not commandments.

66. Truth meets with ſuch difficulty in getting acceſs to princes, that there is a peculiar art neceſſary, and extraordinary efforts requiſite, to procure it admiſſion.

67. Princes muſt tell the truth to themſelves; 'tis in vain for them to expect to learn it from any other quarter.

68. When

68. When princes tell the truth to themſelves, they force every body elſe to tell it them.

69. We ought to love juſtice and truth, as much as our lives.

70. When one is born for truth, he is able to diſcover it amidſt lies.

71. Weakneſs and ignorance render people enemies to truth.

72. Every thing, that deſtroys eſteem and reſpect for princes, is mortal to them.

73. The great ſecret of life is to propoſe to one's ſelf a worthy mark or ſcope, and never loſe ſight of it.

74. We ought to acquit ourſelves our duty, let it coſt us ever ſo much.

75. Greatneſs doth not conſiſt in doing whatever we will; but in willing nothing but what we ought.

76. Even tho' a good action ſhould make us unhappy all the reſt of our lives, we ſhould not forbear doing it, and ought never to repent of it.

77. To ſuffer for doing a good action, is a kind of recompenſe.

78. Suc-

78. Succeſs juſtifies a great many faults, and even crimes; but it never adminiſters comfort to them.

79. Faults and crimes tend to the ruin of men.

80. We ought to read for our inſtruction, for our amendment, and for our comfort.

81. Reading is part of a good man's duty.

82. That oracle, which adviſed to conſult the dead, no doubt meant books.

83. If one is ever ſo buſy, there are vacant hours, which he ought to employ properly.

84. Reading is a kind of mirrour, which ſhows us virtues and faults.

85. Reading pleaſes thoſe who have any ſympathy with the great geniuſes of antiquity.

86. There is a ſtar (or celeſtial influence) which unites ſouls of the firſt rank, notwithſtanding the diſtance of place and ages which ſeparates them.

87. Books

87. Books neither flatter the paſſions, nor the faults of thoſe who read them.

88. The world is made up of nothing but intereſts and paſſions; which one muſt ſtudy in order to acquire ability.

89. The world is the theatre of the great.

90. The knowledge of what is paſt is of great uſe with reſpect to what is to come.

91. The art of penetrating men is rare; but they who poſſeſs it, are made for reigning.

92. That art is to be employ'd with reſerve; we ſhould not think it infallible.

93. Princes and other great perſons who do not anſwer people, that ſpeak to them, conceal their weakneſs.

94. The follies and weakneſſes of princes paſs for myſteries.

95. There is no trade nor profeſſion without its grimaces, and jargon.

96. There

96. There is a certain ſilence, which appears myſterious, and which is only weakneſs.

97. Lies uſurp the privileges of truth.

98. He, who neither eſteems nor fears any thing, raiſes himſelf above every thing.

99. We ought to be more ſatisfied with the merit of another, than with our own.

100. We ought to pardon every thing in others, ſooner than in ourſelves.

CENTURY III.

1. TRuth hath a certain character ſtampt upon it, which diſtinguiſhes it in an inexplicable manner.

2. The words of men go for nothing; we dare ſcarce truſt to their actions.

3. Careſſing of people, in order to ruin them, is an art commonly known.

4. Application and diſtruſt are neceſſary qualities, which we cannot do without.

5. Theſe that do not pleaſe ſeldom cheat.

6. We ought to fear more theſe we love, than thoſe we hate.

7. The good or ill, which is ſpoke out, is of no farther effect.

8. Every one who is capable of immortal hatred, hurts himſelf.

9. Princes are more dupes than their courts.

10. However weak a prince may be, he is never ſo much led or govern'd as people think.

11. 'Tis

11. 'Tis wrong to attribute to miniſters all the good, and all the ill that princes do.

12. Princes reſemble theſe tygers and lyons, which their keepers make play a thouſand tricks and gambols. To ſee them it would appear they are perfectly ſubmiſſive and tractable; nevertheleſs at a time, when it is leaſt thought on, a ſtroke with the paw demonſtrates that theſe animals are never to be thoroughly tamed.

13. The Turkiſh policy is not fooliſh, but it is over violent.

14. One is always of ſufficient abilities, if he has power enough.

15. Abilities, however great, ſeldom ſupply the want of power.

16. The avarice of miniſters injures princes; but it cannot be avoided.

17. In the very moment while juſtice is executing upon thieves and robbers, others are cutting the ſpectators purſes.

18. By changing miniſters, thieves are changed.

19. There

19. There are exceptions againſt this rule, but they are pretty rare.

20. The indolence and puſillanimity of princes renders them dependant on their miniſters.

21. The only ſecret to keep one's ſelf from being governed, is to truſt little and labour much.

22. Kings imagine they have a ſovereign right over all theſe that are under them.

23. If kings abuſe that right, which they have over their ſubjects, they are anſwerable to God only.

24. A prince ought to make his perſon more revered than his rank.

25. One cannot be unjuſt, without being infamous.

26. He, who is an enemy to thoſe who have done their duty well, is unjuſt.

27. However great and amiable a prince is, he ought to be convinc'd, that it is to his rank, and not to his perſon, the greateſt part of men make their court.

28. We

28. We ought to eſteem and praiſe our enemies, when they deſerve it.

29. We ought to pardon, both in friends and enemies, whatever is pardonable.

30. When fortune abandons men, all leave them.

31. Theſe only ought to be puniſhed, who cannot be amended.

32. Petty princes can do a great deal of ill: but little good.

33. To make one's ſelf maſter of his tongue and countenance, in ſuch a degree, as never to betray the ſecrets of the heart, is an art one ſhould not be ignorant of.

34. Princes ought always to mix with their familiarity ſomething ſo grand as may inſpire reſpect. But this muſt be done naturally and with eaſe.

35. Princes ought always to render themſelves terrible to their enemies, and to wicked perſons.

36. With whatever goodneſs a prince treats his friends and domeſticks, he ought to convince them, that it is in his power to make himſelf feared.

37. Great ability conſiſts leſs in making one's ſentiments appear, than in concealing them ſeaſonably.

38. Thoſe who are always deceitful, never deceive.

39. Thoſe that trick by the ſmall, are fools by the great.

40. We ought ſeldom to truſt men themſelves; but we ought often to truſt their intereſts.

41. Favourites are either the intimate friends, or the mortal enemies of princes.

42. A man of abilities can neither love a fool, nor pleaſe him.

43. Theſe counſels, which one is incapable of following, never pleaſe.

44. The counſels of princes are for the moſt part nothing but the approbation of their ſentiments, to which every body agrees ſooner or later.

45. One ſhould conſult only with himſelf concerning what he hath a mind to do; and adviſe with others, concerning what he inclines not to do.

46. There are ſome things which princes may and ought to do from their own

proper

proper motion; and which they ought not to ſuffer themſelves to be adviſed into.

47. Few are ſincere enough to give (to princes) diſagreeable counſels.

48. When a prince is fooliſh, all about him are, or become ſo.

49. We often do people wrong, in doubting of their probity; but we do ourſelves greater wrong, if we doubt it not.

50. Men blame theſe in favour for doing the ſame things they themſelves would do, if they were in their places.

51. Few are proof againſt neceſſity.

52. Not to do all the evil in one's power, is a kind of merit.

53. Thoſe who have acceſs to princes, are equally hated by thoſe that have it, and thoſe that have it not.

54. Princes are great, only in proportion to their merit and wiſdom.

55. Jealouſy injures the perſon who is capable of it.

56. Love gives birth to jealouſy, but jealouſy puts love to death.

57. Thoſe that ſerve great princes have only their own faults to fear.

58. I call theſe great who are ſo by their merit.

59. When a prince is void of merit, his favour may be advantageous, but it never is glorious.

60. The merit of men is often the greateſt obſtacle to their fortune.

61. Excluſion upon the ſcore of merit is almoſt unavoidable.

62. When merit reigns, it affords a fair and rare proſpect.

93. One ſhould believe nothing, till after he hath dared once to doubt of it.

64. We ſhould doubt of every thing, even of our own ſuſpicions.

65. They who tell lies to princes, are more criminal than they apprehend.

66. People are more effectually deceived by truth than by lies.

67. 'Tis a kind of fault not to inform a prince of what he ought to know.

68. A prince ought to live in ſo frank and agreeable a manner with thoſe

thoſe about him, as to incline them to withhold no ſecret from him.

69. To avail one's ſelf of the credulity of people, is an art of great uſe.

70. Men are never deceived, but by themſelves.

71. Undeceiving people often offends them.

72. We ſhould never give any perſon reaſon to repent his having obeyed the dictates of his conſcience.

73. Life is a traffick, in which the profits and riſks ballance one another.

74. We ought to diſtruſt fortune; but we ought never to deſpair of it.

75. We ought to hope leaſt, for that which we deſire moſt.

76. When one deſpiſes fortune ſhe revenges herſelf ſooner or later.

77. Weakneſs is the greateſt of all misfortunes, and of all failings.

78. When men have merit, they are not afraid of it in any body.

79. Weak princes are afraid of merit; but great princes hold it in eſteem, and make uſe of it.

80. When great men are out of employment, 'tis a loſs to the publick, not to themſelves.

81. That great familiarity that renders ſome contemptible, makes others reſpected.

82. There are ſome men, who the more they are known, the more they are admir'd and fear'd.

83. One eſteems, one admires, one fears extraordinary merit; but one ſeldom loves it, without poſſeſſing it.

84. Princes would be too happy, if capacity and merit were inſeparable from their birth.

85. When princes are obliged to refuſe favours, they ought to do it in ſuch a manner, as to ſhow their uneaſineſs at the refuſing.

86. 'Tis only the impoſſibility or unreaſonableneſs of the requeſt, that can excuſe a prince from granting his favours.

87. There are ſome people, to whom a prince can refuſe nothing, without being unjuſt and barbarous.

88. There

88. There are others to whom every thing ought to be refuſed.

89. To aſk favours of a prince, is to make one's ſelf a merit with him.

90. Princes who do not entertain theſe ſentiments, do not deſerve to be princes.

91. Not to grant juſt and practicable favours is ill underſtanding, and ill enjoying greatneſs.

92. We profit by our own faults at our own charge.

93. The ableſt men ſometimes commit great faults.

94. It belongs to the duty of princes to puniſh with regret; and reward with joy.

95. A prince ought ſeldom to pardon thoſe that deſerve puniſhment.

96. Cruelty makes Princes to be more contemn'd than feared.

97. To ſpare the wicked is the greateſt cruelty.

98. Life is a great puniſhment to the unfortunate and the wicked.

99. The wicked are made to be puniſhed.

100. Every man who confeſſes his fault, and aſks forgiveneſs, deſerves it.

CENTURY IV.

WE ought to forgive every thing in thoſe who have a great ſoul, and a great underſtanding.

2. To have a great ſoul, and a great underſtanding, is to have merit.

3. Cruelty draws upon itſelf hatred and contempt.

4. Every man who is cruel, is fearful.

5. We ought not to truſt our ſecrets to any, without neceſſity.

6. To make ſecrets of trifles, is to render one's ſelf ridiculous.

7. Few things deſerve the laſt degree of ſecrecy.

8. All ſecrets are ſuch only for a certain ſpace of time.

9. Whatever truſt and confidence there may be amongſt men; there are ſome ſecrets of ſuch a nature, as ought not to be communicated.

10. That

10. That gravity, which is only ſupported by it ſelf, becomes ridiculous.

11. A diſtruſt in one's ſelf is a ſpecies of wiſdom.

12. We ought always to ſuſpect our own intentions, how good ſoever they may appear.

13. To rectify and refine our own intentions is an employment that ought to laſt as long as life itſelf.

14. The heart of man is impenetrable.

15. Every man who fears nothing, makes all tremble.

16. By fear and meanneſſes nothing is gain'd but ſhame and contempt.

17. The confeſſion of our own worthleſsneſs is due to none but God.

18. We ought never to compare ourſelves to others; that we may neither wrong others, nor ourſelves.

19. Falſe glory is to be had upon eaſy terms, but true glory coſts dear.

20. Whatever efforts flattery may make, it never can give glory.

21. If every falſe article were ſtruck out of the reputations of ſome people, what would become of them?

22. True glory is the appendage of true merit.

23. True merit hath talents, and ſecret virtues, which are of greater worth than all that is known of it.

24. Few people are free of vanity: it reigns in many hearts who do not ſuſpect its influence.

25. They who profeſs to aſpire at nothing but contempt, and humiliation, mock thoſe who believe them.

26. Men no more part with ambition than with their ſkins.

27. Hypocriſy and bigots are the bane of the world.

28. Incidents unmask the hypocrite.

29. There is none ſo weak, nor ſo bad, as not be fit for ſomething.

30. Every man, who prefers not his duty to his pleaſures, is good for nothing.

31. True glory is a thing hardly known.

32. Thoſe

32. Thoſe who have not merit, know not what it is.

33. Eſteem is the tax which envy is forced to pay to merit, ſooner or later.

34. We ought both to be ſenſible of, and deſpiſe every thing that happens.

35. To be capable of great things is a kind of eſtate.

36. Men love their own faults, almoſt as much as their good qualities.

37. One might cure himſelf of all his faults, if he did not love them.

38. A man is always as happy, and as miſerable as he thinks himſelf.

39. The paſſions are in themſelves innocent and natural.

40. The paſſions are the ſalt of life; which without them would be inſipid.

41. That undiſturbable tranquillity, ſo much boaſted by philoſophers, is dull and inſipid; it is a fine chimera.

42. Ambition is prouder when it obeys than when it commands.

43. When pride inſpires a ſhame of doing ill, it is a noble and juſt pride.

44. Policy ought to keep under whatever raiſes itſelf; but that ſhould be done at ſeaſonable times.

45. To nouriſh a lion in a ſtate, is a fault not to be repair'd otherwiſe than by ſubmiſſion to it.

26. Jealouſy is hurtful and deadly to lovers and favourites.

47. Great men are jealous of none but themſelves.

48. Jealous lovers deſerve to meet with infidelity.

49. To entertain envy, or jealouſy of any one, is an acknowledgement of his merit.

50. We neither envy, nor are jealous of thoſe who are placed far beneath us.

51. True love and true ambition are incapable of jealouſy.

52. We ought to rejoice as much at the good of our neighbour as our own.

53. We are not in the wrong for hating the ſcourges of mankind.

54. The ſcourges of God are made for the chaſtiſement, and abomination of mankind.

55. Hope

55. Hope is a paſſion that gives the falſeſt pleaſure and the trueſt pain.

56. There are people, who do good, without deſerving to be prais'd for it.

57. One may praiſe actions, without praiſing thoſe that do them, if they deſerve it not.

58. Grandeur and riches make not happineſs.

59. Merit is ſufficient for itſelf, but not for others.

60. Every man, who ſupports the loſs of his fortune with tranquillity, deſerves to continue in the poſſeſſion of it.

61. Life cannot be agreeable, without a perfect health of body and mind.

62. We ſhould die inconſolable, if we did not grow old.

63. We ought to entertain an heroick indifference with reſpect to every thing that falls out.

64. To have nothing to hope is to be unhappy.

65. It is unſupportable to ſee theſe in eſteem who do not deſerve it.

66. We

66. We ought to accuſtom ourſelves in the world to ſee fools paſs for men of abilities; cowards for brave; and bad for good. To fret and be vexed at this, is being a novice.

71. Puniſhments ſhould be inflicted without injuſtice, and without anger.

72. Princes ſhould puniſh like princes, and not like executioners.

73. Anger is innocent when it is juſt.

74. We ſhould neither permit anger to puniſh, nor joy to reward.

75. The anger of great men is never unworthy of them.

76. The ſea reſembles great ſouls; however much agitated they appear, there is always tranquillity at the bottom.

77. The ſmalleſt fly may make a lyon mad: the like happens to the magnanimous.

78. Anger hath its pleaſures as well as love.

79. Silent anger is the moſt terrible.

80. Great paſſions are dumb.

81. The temperament of the body makes men fools, or wicked.

82. Vanity and intereſt diſguiſe the paſſions, but ſubdue them not.

83. The paſſions triumph over one another.

84. Paſſions are only triumphed over when they are weak.

85. Strong paſſions always triumph over men, if heaven interpoſes not.

86. All the paſſions become noble by their relation to God.

87. Envy and avarice are mean and unworthy paſſions, becauſe they have no relation to God.

88. Fear, as unworthy as it appears, becomes a noble and juſt paſſion, when we only fear God and ourſelves.

89. Avarice and envy are ridiculous paſſions.

90. Every thing that is falſe, is ridiculous.

91. Liberality is a virtue, that preys upon and deſtroys itſelf.

92. To make an old miſer ſpend his money, is a kind of miracle equal to any other.

93. Be-

93. Beneficent perſons have no leſs merit in refuſing than in granting favours.

94. Great ſouls feel more pleaſure in doing good than ordinary ones in receiving it.

95. 'Tis a misfortune to be obliged to an ill diſpoſed perſon.

96. To be under obligations to theſe we eſteem not, is an inſupportable ſlavery.

97. One enjoys a kind of noble pleaſure, in hating and deſpiſing thoſe who deſerve it.

98. The good and evil things in this word reſemble theſe landſkips, which only amuſe and deceive us at a diſtance.

99. We find only in God, that which can comfort us in poverty and pain.

100. Whatever has an end is not unſupportable.

CENTURY V.

1. ONE is never ſunk by ſickneſs, by old age or by poverty, but through his own fault.

2. Nature has been more kind, and liberal to mankind, than they are aware of.

3. Many evils are only imaginary.

4. All men have their oddities; and treat theſe of others with ridicule.

5. We are almoſt always childen; and only ſhift our plays and play-things.

6. Love embelliſhes the beloved object, and renders it every moment more amiable.

7. The love of thoſe whom we cannot love, is troubleſome.

8. We ought to render ourſelves worthy of the eſteem of all, but exact the love of none.

9. When love ſubſiſts only upon the point of honour, it is at an end.

10. Nothing pleaſes, nothing touches, but the belov'd object.

11. Love and fidelity are inſeparable.

12. 'Tis

12. 'Tis a bad love, to love at the expence of our glory.

13. One is as happy in the glory and the felicity of the beloved object, as in his own.

14. 'Tis loving ourſelves little, to love any one more than we ſhould.

15. There is no true pleaſure without glory; nor glory without pleaſure.

16. There are misfortunes of greater value than the beſt fortune.

17. Love and marriage are almoſt incompatible.

18. People marry together without knowing one another; and as ſoon as they know one another, they hate one another.

19. 'Twould be too great an happineſs to be in love and be married.

20. To marry and declare one's heir, is an infallible ſecret to raiſe one enemies.

21. The dead are the firſt that forget the living; they have that ſad advantage over them.

22. Merit

22. Merit and virtue are confined neither to dreſs, nor rank, nor country.

23. Men only fight duels for want of the knowledge of true honour.

25. The inſults of mankind are no more diſhonourable than the kicks of beaſts.

25. Nothing offends or diſhonours a man but himſelf.

26. It is juſt and great to give ſatisfaction where it is due.

27. Men are never deceived but by themſelves.

28. A man never amends of the fault of raillery, but by a kind of miracle.

29. By raillery one makes all thoſe that deſerve it his enemies.

30. Thoſe that ſpare no body are unjuſt if they plead quarter themſelves.

31. Satires inſtruct when they are true, and comfort when they are falſe.

32. It is juſt to blame what is blameworthy.

33. We ſhould be afraid of offending no body whatever, when it is neceſſary we ſhould offend.

34. To inform one's ſelf of the ſentiments of the bulk of mankind, is doing them too much honour.

35. It is ſhameful, and even infamous to be ſufficient in the way that ſome people are.

35. To deſerve hatred and blame is a great misfortune.

37. To profit by ſlander and flattery the ſecret is to deſpiſe them.

38. When one hath enter'd into a ſtate of repoſe, nothing is of any farther conſequence.

39. Good actions give the lie to calumny, and not bad ones.

40. It is not always permitted to deſpiſe ſlander; but we ought always to deſpiſe flattery.

41. We ſhould live with the world as with ſick folks, at whoſe hands we bear every thing.

42. To diſſemble the ſenſe of offences, as far as it is permitted ſo to do, is a kind of generoſity.

43. To

43. To deſpiſe injuries is to revenge our ſelves of them.

44. We ſhould not revenge the follies of others upon ourſelves.

45. To do a bad action to revenge ourſelves, is to puniſh ourſelves.

46. To pardon enemies, and ſincerely love them, is the moſt heroick of actions.

47. Merit would be extremely to be pitied, if its glory depended on the pens or tongues of men.

48. To exact juſtice from men, is to be ill acquainted with their ignorance and malice.

49. To look for diſintereſted ſervices from mankind, is deceiving one's ſelf.

50. There may be truths, of which we muſt either doubt, or be fools.

51. We ought to take more care of the fortunes of our friends, than of our own.

52. We ought to reſolve with vigour, what we reſolve.

53. To employ ourſelves wholly in what we are about, is doing as we ought.

54. To

54. To hinder one from doing fooliſh things, is doing him important ſervice.

55. A ſervant ought to keep no ſecrets from a maſter.

56. A ſecret is a rarer thing than we apprehend. Every one hath his confidents, and they have others.

57. 'Tis doing a man honour to truſt him with a ſecret.

58. A man, who publiſhes a ſecret, makes himſelf unworthy of being truſted with one.

59. It is neceſſary to have ſome certain confidents, proper for promulgating what we would have known.

60. He that wiſh'd neither to command nor be obey'd, was in the right.

61. To be obliged to obey none, is a greater happineſs than to command the whole world.

62. To obey God is to reign over all.

63. To truſt one's friends with dangerous ſecrets, is to love them little.

64. To make a ſecret to one's friend of what it is his intereſt to know, is next to betraying him.

65. One

65. One may keep ſecrets from a friend, which do not concern him.

66. To riſk the love of a friend, in order to preſerve one's own glory and juſtice, is an heroick action.

67. One ought to love the glory of a friend as much as his life.

68. One ought not to expoſe a friend to hazard, for any intereſt whatever.

69. Habitual ceremonies reſemble friendſhip, without being the thing.

70. Habitual ceremonies make life civil and agreeable; we cannot be without them.

71. We deſire but the true love of one; but we would have ſeveral tender friendſhips.

72. For the intercourſe of life people in Italy are too reſerv'd; and in other countries too familiar.

73. Great friendſhips are as rare as great love.

74. Life is too ſhort for us to love as we ought.

75. We muſt live with bad people, ſo as not to do them wrong.

76. Life

76. Life is ſcarce worth enjoying when one has neither friends nor enemies.

77. When one hath loſt what he loves, he hath ſcarce any part in fortune left, and loſes the taſte of it.

78. Foreſeeing ſeldom prevents misfortunes, and often haſtens them on.

79. To think on what is to come is an indiſpenſable duty.

80. We ought to raiſe ourſelves above good and bad fortune, above life and death.

81. The wicked ſeldom reap the fruits of their wickedneſs.

82. To do well is to ſucceed, whatever be the ſucceſs.

83. We ought to forgive every thing in our enemies, our friends, and ourſelves.

84. It is more difficult to pardon one's ſelf, than to pardon others.

85. They who have nothing to forgive in themſelves, (if ſuch there be) ought to forgive every thing in others.

86. We ought to forget offences, but never benefits.

87. We

87. We ſhould not eſpouſe either the paſſions, or the faults of our friends.

88. To live ſo as to have nothing to reproach ourſelves with, is a grace, from which we ought to draw comfort, but not vanity.

89. We ought to diſſemble the faults of our friends, and conceal them as much as we can.

90. We ought not to betray an enemy, when he truſts us.

91. To betray a friend is ſacrilege.

92. To deceive a friend, in order to ſerve him, is to lay him under an obligation.

93. We ſhould exact nothing unjuſt from a friend.

94. One ſhould applaud himſelf when he finds himſelf able to reſiſt the injuſtice of a friend.

95. We ſhould not revenge the faithleſneſs of others, by being unfaithful ourſelves.

96. Marriage changes not the intereſts of ſtates.

97. The grand ſeignior marries only ſlaves, who become mothers to the greateſt of monarchs.

98. When intereſt unites princes, the alliance is made.

99. Intereſt binds and looſens alliances.

100. Intereſt doth not diſpenſe with the faith and honour of a plighted promiſe.

CENTURY

CENTURY VI.

1. 'TIS the moſt important intereſt of every one to be a man of honour. According to Ariſtippus every thing is permitted to the wiſe.

2. We ought to know ſo much of medicine, and aſtrology, as not to be dupes to phyſicians and aſtrologers.

3. We can neither foreſee, nor avoid our deſtiny, but we can ſubmit to it.

4. Thoſe who huſband their health to the prejudice of their duty, deſerve it not.

5. Thoſe who huſband their money to the detriment of their glory and pleaſure, deſerve to be poor.

6. Health and money are fit only to be expended.

7. Reaſon and truth are ſeldom at variance.

8. Reaſon and wiſdom are almoſt always agreed.

9. To underſtand evil renders us not evil.

10. One is not innocent by being ignorant.

11. The ſentiments of men are as different as their faces.

12. 'Tis great ſimplicity to judge of the ſentiments of others by one's own.

13. The deceitful cannot make themſelves paſs for fools.

14. The deceitful forge falſe miracles, and fools believe them.

15. Thoſe who are always in tears, are either weak, or wicked.

16. We ought to diſtruſt extaſies: if thoſe who have them, are not bites, they may become ſuch.

17. We ſhould not, upon ſlight grounds, believe either miracles or viſions.

18. Falſe miracles would make us doubt of the true ones, if it were permitted.

19. To believe every thing is weakneſs; to believe nothing is folly.

20. Nothing is impoſſible with God, that is ſufficient.

21. Affairs and conjunctures no more reſemble one another than faces.

22. Old

22. Old people plume themſelves in their experience; but they are in the wrong ſo to do.

23. In all profeſſions experience makes men commit great faults.

24. Good ſenſe always takes the right part.

25. Good ſenſe is of all ages; it groweth not old, and is never a child.

26. Youth is good for every thing: old age is good for nothing.

27. Good ſenſe ſubſiſts not without reſolution.

28. The world changes and men likewiſe: yet their happens nothing new. Men and times are pretty nigh alike.

29. Every thing that is ſingular is rare.

30. They * who have called youth a fever are perhaps in the right. But happy are thoſe in whom that fever continues till death.

31. When one is in good health, he is young: when he is ill, he is old, whatever his age be.

* Rochefoucaut.

32. Whoever is weak is old, whoever is able is young.

33. There are people who neither grow old in mind nor body.

34. Fortune and health are the only paints to ſet us off.

35. Youth is another kind of paint: but it is not ſufficient without the other two; and it laſts not long enough.

36. Old age, diſeaſes, and poverty, are the appurtenances of ignorance.

37. Old age and poverty are ridiculous only, becauſe they happen to us through our own faults.

38. The vigour and health of mind and body conſtitute true youth: every other is but imaginary.

39. They who preſerve their vigour till death, like Cyrus and Seſoſtris, and ſome others, die young at all ages.

40. Truth forces us to believe that there have been men who have known how to avoid death.

41. People grow old more through puſillanimity than age.

42. Weak and vain people cannot be ſecret.

43. Games

43. Games of exerciſe are uſeful, and even neceſſary.

44. Gaming is a traffick, which muſt in ſome meaſure, be permitted.

45. The cheats and blaſphemies of play deſerve ſevere chaſtiſement.

46. Thoſe, who play away their time and money, do not deſerve them.

47. The great ſhould play only to exerciſe liberality.

48. 'Tis loſt time to endeavour to hinder men from loſing their time.

49. The irreparable loſs of time happens to the wiſeſt of men as well as to the vulgar.

50. If it be true that the Turks game without a motive of intereſt, it is great in them.

51. Comedies ſhould inſtruct, and divert.

52. Ambition and love are the ruling Paſſions of the theatre.

53. Comedy in the pulpit is unſupportable; and devotion on the ſtage becomes ridiculous.

54. A bad comedy is a great mortification.

55. Few pleaſures are more uſeful than a good comedy.

56. Ambition and love touch us the moſt of all the paſſions. They inſinuate themſelves into every heart; we intereſt ourſelves in the adventures of lovers and heroes; they have a ſecret intelligence in our breaſts; every other paſſion is inſipid if compared with them.

57. Entertainments of ſhow are neceſſary and uſeful in courts.

58. Pleaſures fatigue more than buſineſs.

59. To ſet forth upon the ſtage the horrour of crimes, and the ridicule of faults, is to inſtruct agreeably.

60. Pleaſures, which laſt too long, become tireſome.

61. All the proſperity and glory of a ſtate depends upon the education of youth.

62. Youth ſhould be inſpired with a love of glory, and a ſhame of doing ill.

63. Thoſe who love not reading, are deprived of the moſt uſeful of all pleaſures.

64. The

64. The pleaſure of reading takes off from vice and debauchery.

65. Reading teaches us that all things are forgotten, and all things periſh.

66. Reading ſooths the evils, and conſoles the misfortunes of life.

67. Hunting ſtrengthens the body; but it enſavages,

68. Fooliſh actions have an effect like that of wounds; the older they are, the more ſenſibly they are felt.

69. We ought not to imagine that great men are exempted from faults and errors; the only advantage they enjoy above the vulgar, is that they know them.

70. Thoſe that exert themſelves againſt luxury, know not the harm they do.

71. Luxury ruins not ſtates; it poliſhes and enriches them.

72. If luxury ruins ſome, it enriches others, and the publick loſes nothing.

73. Luxury is a kind of alms.

74. The rich and the poor can't do without one another.

75. The money of the rich is due to the poor; and the labour of the poor is due to the rich.

76. For being dirty and ſlovenly one is neither braver, nor devouter.

77. Every thing ſhould be baniſhed the ſtate, which effeminates men, and renders money uſeleſs.

78. Theſe men who paſs their lives buſied about the comb and looking-glaſs, do not deſerve life.

89. A brave man ought to be dextrous in ſuch a manner, as to be able to uſe his ſword and his horſe upon all occaſions.

80. In matters of dreſs every thing that burthens and embarraſſes, ceaſes to be ornamental.

81. Whatever contempt we may entertain of men and things, we muſt within a ſmall matter pay the price of the exterior for them.

82. We ought to reckon our bodies as nothing, and live as we had none.

83. We ought to preſerve to the ſoul an abſolute empire over the body.

84. We

84. We ought to cultivate the mind more than torment the body.

85. One ſuffers many things for the beloved object, which he would not ſuffer upon any other conſideration.

86. Theſe that make profeſſion of being friends to every body, are friends to no body.

87. A man of honour may have friends that are enemies to one another, without betraying them; but unluckily for him, few will be obliging enough to believe it.

88. 'Tis not virtue that produces every ſhining action.

89. One often applauds vanity and weakneſs, when he fancies he is admiring virtue.

90. The heart of man is an abyſs unknown even to itſelf; he only, who made it, can fathom it.

91. If people are never contented, 'tis their own fault.

92. There is a ſecret chagrin, that is diſguſted at every thing, and renders us infatiable.

93. There is a certain ſpecies of bitterneſs ſpread over every thing that can be ſeen or felt, which ſome taſte ſooner, and others later.

94. To ſay often I know not, affronts no body.

95. Silence becomes wiſe men and fools.

96. The art of reigning, is unknown to the ableſt perſons.

97. One is always an apprentice in the art of reigning.

98. However ſufficient and laborious one is, he ill knows his duty who thinks he acquits himſelf of it, as he ought to do.

99. Theſe who are eaſily ſatisfied with themſelves, do but little.

100. The truly magnanimous perſon eſteems God only as worthy of his love and employment; and meaſures every other thing by that ſtandard.

CENTURY VII.

1. QUIET is a good, which conſoles us for every thing.

2. Quiet is the greateſt of affairs.

3. Severe puniſhment of leaders, and a general pardon of the reſt, are the proper remedies for rebellions.

4. We ought to fear thoſe, who have nothing to loſe, if they have reſolution.

5. Thoſe, who have ſomething to loſe, are fearful of every thing.

6. Falſe glory and falſe money are not of long currency.

7. To make a man rich is to make him fearful.

8. Covetous perſons heap up, to make their Heirs laugh at them.

9. After we have pardon'd offences, we ought to think no longer on them.

10. Princes at times ought to oblige with little preſents; but they ſhould do it ſeldom.

11. The preſents, which princes make, ſhould bring ſhame neither on the receiver nor the giver.

12 People flatter princes for ſmall preſents with no other view, than to engage them to make great ones.

13. The manner of giving preſents ſhould oblige more than the preſents themſelves, however great they are.

14. To make the fortunes of thoſe that deſerve, ought to be the pleaſure and work of princes.

15. There are perſons who give with an air of refuſal.

16. The art of refuſing in an obliging manner is ſo neceſſary and ſo rare.

17. 'Tis a falſe politick in princes to approve of every thing their miniſters do, whether good or bad, and the effect of their weakneſs and idleneſs; or rather it proceeds from a falſe principle of looking upon themſelves as infallible in their choice.

18. When miniſters do any thing without orders, if it is right, they ought to be praiſed and ſupported. If it is wrong, it ought to be ſtated to their account.

19. When a prince hath given orders, he ought to ſupport thoſe, who have

have executed them, at all adventures.

20. Dwarfs and buffoons are of bad augury to men of honour; and reflect ſhame on theſe princes that allow them acceſs.

21. There are few perſons who do not tell both truth and lies.

22. Beauty is not that which it appears to be; habit makes people inſenſible of every thing; and deſtroys every charm.

23. There are ſome things that ought neither to be done nor ſaid; ſome things that ought to be ſaid and not done; and ſome things ought to be both ſaid and done.

24. Night and darkneſs makes all objects equal; and this renders the infidelity of married people inexcuſable.

25. The Salick law, which excludes women from the throne, is juſt.

26. The female ſex is a great obſtacle to reigning well.

27. If there has been in former times queens that have reign'd glorioufly, as Semiramis, Nitocris, Zenobia and others,

others, theſe inſtances are ſo rare, that we ought not to reckon upon ſuch prodigies.

28. It is true that the ſoul is of no ſex.

29. The weakneſſes of the female ſex do not always intereſt the ſoul.

30. Temperament and education make all the difference that is obſerv'd between the ſexes.

31. From the birth to the death of princes people labour only to ſpoil them.

32. When princes born on the throne are in any meaſure great, we ought to admire them as prodigies.

33. Flattery poiſons thoſe who are in intelligence with her.

34. Flattery never can convince a coward that he is brave; a fool that he is a man of abilities; a courteſan that he is chaſte; an old woman that ſhe is young; or a wicked perſon that he is good.

35. Conſcience gives quarter to none.

36. Self-love is not a cheat to itſelf; it is ſo to others.

37. Flat-

37. Flattery repreſents princes ſuch as they ſhould be.

38. Flattery inſtructs; it piques; it warms; and it ſhames.

39. Whatever effort flattery makes, it never can perſuade of that which is falſe.

40. There is a natural elevation, which ſubjects every thing to itſelf.

41. Plato in irons was more king than his tyrant.

42. There are people which have a ſecret empire over hearts; they exerciſe a kind of tyranny, which nothing can reſiſt.

43. There are people born under ſtars of ſo powerful an influence, that they make enemies, or ſubjects whereever they appear.

44. Cæſar, while priſoner in the hands of pirates, overbore them to ſuch a degree, as to threaten to hang them.

45. After the battle of Pharſalia, Cæſar being alone in a ſloop, reduced into obedience the ſame Caſſius, who then commanded a ſtrong naval army, and who afterwards ſtabb'd him upon his

his throne in the middle of the ſenate. Theſe actions are worthy of reflexion, and admiration.

46. If great fortune were inſeparably attach'd to great merit, it would be worth all the pains, and all the cares, that are employed to acquire it.

47. To be engaged in a ſtation above one's abilities, is the greateſt of misfortunes.

48. To render one's ſelf not unworthy of a great fortune, is ſufficient to merit it.

49. There are ſome people, whom fortune hath rais'd only to make them ridiculous.

50. Girls marry to ſet themſelves at liberty.

51. Nuns and married women are unhappy after different manners.

52. Girls in cloiſters, who are their own guardians, are martyrs rather to neceſſity, than to virtue.

53. Thoſe women who are overſeen ſo far as to commit lewdneſs, expoſe themſelves to contempt.

54. Semiramis, Cleopatra, and many other women, made themſelves eſteem'd and admired notwithſtanding their irregularities.

55. In an high rank every thing is pardon'd.

56. The ſame temperament that produces great talents, ſubjects likewiſe to great failings.

57. Pride and delicacy render us too ſenſible; but grace perfects all.

58. There is a certain delicacy which is diſguſted at every thing.

59. Inconſtancy, which is a failing, is often a kind of merit.

60. Not to withdraw from an ill concerted engagement, for fear of acknowledging our fault, is the greateſt of all follies.

61. It requires ſtrength of mind to own that we have been miſtaken.

62. It requires more courage to marry, than to go to war.

63. We ought to admire the courage of thoſe that marry.

64. Men marry becauſe they know not what they are doing; and girls

marry

marry to ſet themſelves at liberty, under the ſhelter of an huſband.

65. There is no condition in which the good and the evil are not ballanced.

66. Death is the leaſt misfortune one is expoſed to in war.

67. True glory is the entail of true merit.

68. A great and fair reputation is the homage which is due to merit alone. Fortune often uſurps a right over it, but it cannot keep it.

69. 'Tis a kind of injuſtice to refuſe the applauſe due to merit.

70. To abſtain from pleaſures when we ought, is highly great.

71. Merit it ſelf is the recompenſe of merit.

72. Fortune uſurps ſometimes the rights of merit; but it retains them not.

73. The preference, which people give to ſome above others, is not an infallible mark of the merit of thoſe they prefer.

74. The

74. The ceremonial mars all great affairs.

75. Ceremonies have an effect like that of tobacco, they amuſe.

76. Military diſcipline hath given empire to all thoſe that were maſters of it.

77. All is loſt when obedience ceaſes.

78. War makes all nations warlike.

79. Some men, in reciting their own acts of bravery, diſcover their cowardice.

80. Brave men and cowards are almoſt equally ſuſceptible of fear; but they are not equally maſters of it.

81. No man who fears death, can be intrepid.

82. However brave and intrepid a man may be, he is overjoy'd when he is extricated from dangerous conjunctures.

83. To conquer one's ſelf is to triumph over the moſt powerful of his enemies.

85. In order to be obey'd, one muſt not command impracticable things.

85. To make a vow of poverty is to make one's ſelf rich.

86. Whatever is expended on arms and troops, is good œconomy.

87. 'Tis the number of officers that gains battles and towns.

88. There is more ſafety in being brave than in being cowardly.

89. The fear of the enemy ought to be managed as well as other things.

90. There are cowards who make themſelves brave by dint of hazarding.

91. The injuſtice of reſentments is a revenge to thoſe that ſuffer them.

92. Heaven gives and takes away, when it pleaſeth.

93. We ſhould embrace an enemy when diſarmed.

94. All that ſubmit deſerve to be ſpared.

95. A conqueror ought to look upon all who oppoſe him as enemies.

96. Generous minds feel almoſt as much grief at the death of an enemy, as at that of a friend.

97. To

97. To loſe an enemy is a greater loſs than one is aware of.

98. Cruelty is the effect of a groveling and fearful ſoul.

99. The brave are humane, and cowards are cruel.

100. The moſt dangerous kind of hypocriſy is that of braggadocios.

CENTURY VIII.

1. A Long peace makes ſtates fall inſenſibly into weakneſs and contempt.

2. Great armies are only a great lumber of weakneſs.

3. A great number of ſtrong places conſumes money and men unprofitably.

4. Small armies create a great expence, but great armies ſubſiſt themſelves.

5. When a prince fears war, he enjoys not peace long.

6. Weakneſs and cowardice are neither ability nor prudence.

7. Except merit and glory, almoſt every thing may be bought.

8. Merit is a certain aſſemblage of theſe great talents, and of theſe fine and great qualities, which are rarely found.

9. Princes are powerful by their troops, and their money.

10. Princes are rich, when their ſubjects are ſo.

11. How-

11. However venal a man may be, he ſeldom ſurrenders himſelf contrary to his intereſt.

12. All men know their own intereſt; but ſome know it ſooner, and others later.

13. Men are never perſuaded againſt their intereſt: if there are men who act from more ſublime motives, that manner of acting is unknown, and proceeds only from a more noble and delicate intereſt.

14. Power makes itſelf obeyed and feared.

15. Battles give glory and empire.

16. The glory that men reap from victory, is leſs juſt than it is ſhining.

17. When God gives a man underſtanding, courage and power, he gives him a juriſdiction over the world, in proportion to his talents and fortune.

18. The world is theirs who have wherewith to ſeize and retain it.

19. We ſhould foreſee what is to come; diſpoſe ourſelves to receive it, and never throw obſtacles in its way.

20. There are ſome artifices that are baſe, and others that are permitted.

21. Cunning is of great aſſiſtance to the weak, and is not always unworthy of the powerful.

22. In the age in which we live, there is neither peace nor war; every ſtate arms itſelf; they threaten and fear one another reciprocally; none knows either what they would do, or what they could do; none knows who hath won or loſt; but we know they all fear they know not whom or wherefore.*

23. One ſhould prevent thoſe who menace.

24. Fortunate men would go too far, if they knew how to avail themſelves of the panick fears of their enemies.

25. To be afraid of the Turk, is not merely a panick.

* This probably was wrote ſome little time before the revolution in 1688. Queen Chriſtina died in 1689.

26. We ſhould neither fear nor deſpiſe our enemies, however weak or powerful they may be.

27. When one wants reſolution, he never does any thing worthy.

28. A man is ſufficient only in proportion to his reſolution.

29. People find no failings in theſe they fear; but they find a thouſand in thoſe they deſpiſe.

30. To employ more courage than prudence, is a maxim, in which all great men have found their account.

31. There are ſome things in life, that are more terrible than death.

32. We may deſpiſe every thing but the deſtiny that attends us after death.

33. However hurried we are with buſineſs, we ſhould manage our hours of receſs; and theſe we ought to employ in taking right meaſures with our own hearts; or rather in taking right meaſures with God.

34. One may live in the high world as ſolitary and retired as in a deſert.

35. Learning doth not ſpoil men; men ſpoil learning.

36. 'Tis no ſhame in any man to know nothing but the affairs of his own rank and condition.

37. Every man, who well acquits himſelf of the duties of his profeſſion, whatever it be, merits eſteem and reward.

38. All arts and trades are deſpiſed, and perſecuted.

39. A prince's trade is to make arts and ſciences flouriſh.

40. A prince ſhould favour all ſciences, arts and trades in their ranks.

41. One is always an apprentice in the knowledge of life.

42. The ſciences render wiſe men wiſer, and make fools greater fools.

43. It is the greateſt of misfortunes for men and things to be out of their proper ranks.

44. We may own our peculiar advantages without treſpaſſing againſt modeſty; but we ought to attribute nothing to them falſely; and refer all the glory to God.

45. Fools would be too happy if they could diſguiſe themſelves to themſelves.

46. When God would puniſh a ſtate, he only diſorders the ranks of perſons and things.

47. There are ſome princes, who would not be princes, if they deſerved to be ſuch.

48. Great men would be unhappy, if they were not acquainted with themſelves.

49. We ought never to be ſatisfied with ourſelves, however well ſatisfied others appear to be with us.

50. We ſhould reckon as nothing all that glory we have acquired ourſelves.

51. We ſhould endeavour always to ſurpaſs ourſelves; that employment ought to continue as long as our lives.

52. People often ſay more good and more ill of the great, than they deſerve.

53. There are ſome we cannot praiſe enough; and others we cannot blame enough.

54. To hinder the world from ſpeaking evil of us, the only ſecret is to do no evil; but this ſecret is not infallible, though it deſerves to be ſo.

55. There is little ground of pride to be drawn from an illuſtrious birth; it impoſes great obligations, and contributes nothing towards the diſcharging of them.

56. The Turks eſteem birth too little, and other nations eſteem it too much.

57. Birth, riches, and merit ought all to have their rank and employment in the ſtate.

58. To make men and ſtates happy is making one's ſelf glorious.

59. The Ottoman houſe hath been labouring theſe four or five centuries paſt in the purſuit of univerſal monarchy; and it is highly probable that, as they have not ſucceeded in the attempt, it ſhould be looked upon as chimerical in any other power.

60. If Cæſar, Alexander and Cyrus made themſelves maſters of ſo great a part of the world in ſo ſmall a ſpace of time, it happened becauſe they,

and

and the ages in which they lived, were made fit to render their efforts ſucceſsful. The times and conjunctures are now widely different; and who reſembles theſe heroes?

61. The greateſt of men have been little known, and at length entirely forgotten.

62. That immortality, that glory, which ſo agreeably flatters great minds, is only the fineſt of all chimeras.

63. We ought to form ourſelves upon the great originals of paſt times; we ought to labour night and day, expoſe ourſelves to a thouſand fatigues, and a thouſand dangers; and ſet no value on life or death; but we ought thus to labour only to pleaſe God, and ſatisfy our own conſciences, without any farther view.

64. Alexander, with all his faults, was the greateſt of men.

65. The characters of Alexander and Cæſar are different, but they are both admirable.

66. Mankind are ſo fooliſh, that amongſt the virtues they have given the

preference to that, which is the moſt avowed enemy to their quiet.

67. 'Tis intrepidity that makes heroes.

68. To govern ſtates wiſely; to render them happy by juſtice, by plenty and by peace, is no leſs a glory, than to make conqueſts: But theſe, who do either the one, or the other, merit an immortality, which is not to be found.

69. Whatever comes to an end deſerves to be deſpiſed.

70. When God makes a man a king, he ſhould ſtrain to deſerve his high rank.

71. A prince cannot diſturb the world's quiet, without diſturbing his own.

72. The trade of conquering would be more glorious, if it did not make ſo many unhappy.

73. One cannot make himſelf great but at the expence of ſome perſons.

74 There is no leſs pains, glory, and pleaſure in governing ſtates well, than in conquering them.

75. The

75. The ingratitude of Auguſtus towards Cicero was unworthy of him. It may be doubted whether the empire of the world was worthy of being purchaſed at that price.

76. Enemies always hate one another ſincerely, but friends do not always love ſo.

77. One may revenge himſelf without hatred, but not without indignation.

78. We hate thoſe whom we fear, and we have an indignation againſt thoſe we deſpiſe.

79. Great minds are capable of indignation, but not of hatred.

80. When a prince is forced to put one to death, it ought to be done in ſo juſt a manner, as to oblige the criminal to confeſs that he hath deſerv'd death.

81. Sometimes clemency renders princes as culpable as cruelty.

82. Princes ought to love their greatneſs above every thing.

83. Conſtantine the great did wrong, in ſacrificing his innocent ſon to the rage of his wife.

 84. Whe-

84. Whether Philip the ſecond put his ſon to death through love-jealouſy, or ſtate-jealouſy, it was the action of a great man.

85. The crimes and faults of great men ſhould go for nothing; like the good actions of fools.

86. Princes which ſuffer themſelves to be beſet and ſhut up, ceaſe to be princes.

87. The action of Sextus Pompeius was of greater merit than the fortune of his father; he better deſerv'd by it the ſurname of Great.

88. If Alexander could riſe from the dead, the ſurname of Great, which he ſo well had deſerved, would make him aſham'd.

89. Sylla, who had made ſo many unhappy, unjuſtly uſurped the title of Happy.

90. The great Seſoſtris, who yok'd ſeven unfortunate kings in his chariot, would have been greater, if he had uſed his good fortune with leſs inſolence.

91. Inſolence miſbecomes both good and bad fortune.

92. There

92. There is in nature ſomething hoſtile, which oppoſes the perfect glory and felicity of men.

93. Fortune rarely furniſhes people with opportunities of ſignalizing themſelves; they ſhould be alert at the firſt, and not expect to meet with a ſecond.

94. In Cyrus there are no faults that require pardon. He is the only extraordinary man, in whom there is nothing blameable.

95. Conſtantine, Theodoſius, and Charlemagne, have well deſerved the ſurname of great, notwithſtanding their great faults.

96. Almanaſſor and Tamerlane were as great as any other, but ſomewhat too barbarous.

97. The great Almanaſſor was too much a craftſman, and too methodical.

98. A prince ſhould only reckon upon himſelf, and his own reſources. If theſe are not ſufficient, nothing will do.

99. A Prince ought to live with every body about him in ſo agreeable a manner, as to perſuade them that obeying him and ſubmitting themſelves to him, is making themſelves happy.

CENTURY IX.

1. THE Grand Seignior requires from his ſubjects only obedience and tribute; he conſtrains not their conſciences.

2. The Grand Seignior neither informs himſelf of the ſentiments or power of other princes; he marches his troops when the fancy takes him; and he can ſcarcely be reſiſted but by a miracle.

3. By good fortune the Turks are ſomewhat more barbarous and cruel than we are.

4. It is long ſince the decay of the Ottoman empire hath been publickly talked of.

5. Alexander is as great and as glorious by the kingdoms he gave away, as by theſe he conquered.

6. A conqueror ought to look for nothing but glory in recompenſe for all the fatigues and dangers he expoſes himſelf to; and even that he muſt divide with his friends, and with his enemies.

7. To

7. To puniſh and reward thoſe, who deſerve either the one or other, are the eſſential parts of juſtice and policy.

8. The Turkiſh religion and policy are calculated for the conqueſt of the world.

9. We blame the Turkiſh way of fighting, and their military diſcipline; but ſince they have ſubjected ſo great a part of the world to their dominion, we may be aſſured they are the beſt of any.

10. Pyrrhus, who reduced the Romans to extremity, ſaid wittily, "I "ſhould have been ruined, if I had "obtained another victory," it is the ſame caſe with us and the Turk.

11. When we reflect upon the laſt conduct of the Turks before Vienna, we may plainly ſee that God blinded them.

12. The great advantage of the Grand Turk conſiſts in his being alone; he hath ſlaves, but no allies.

13. When I reflect upon the preſent ſtate of our part of Europe, I cannot comprehend upon what foundation theſe hopes are built, which ſome have entertain'd

entertain'd of the total deſtruction of the Ottoman empire.

14. The Turks have neither Gazettes nor Almanacks; there comes nothing of this kind from Conſtantinople.

15. There are no happier ſubjects than thoſe of the Grand Seignior, excepting in the matter of religion; and in that no body is violented.

16. To bring about any great thing; there ſhould be but one head to plan out; and one purſe to execute the whole.

17. Confederates and leagues, which put armies together like Moſaick work, never do any thing.

18. Magnificence and liberality are the virtues of conquerors.

19. Abjectneſs and mean actions ſometimes ſerve to lead one to grandeur, but they never ſerve either to encreaſe or preſerve it.

20. Great princes are good miniſters.

21. Petty princes chicane all thoſe, who have the misfortune to be their ſubjects.

22. We

22. We never find repoſe when we ſeek for it.

23. Nothing is more troubleſome than a man, who would appear greater than he is.

24. A philoſopher ſhowed Pyrrhus the vanity of his vaſt projects in ſaying to him, "if you want only to be at "reſt at laſt, why don't you keep at "reſt"?

25. Many things deſerve to be husbanded as well as money.

26. There is a manner of profuſion which is œconomy.

27. The thought of Friedtland concerning armies was the thought of a great man.

28. War ſubſiſts war.

29. The cenſures of Cræſus on the great profuſions of Cyrus did not reſtrain the conqueror of Aſia from being liberal; but it is deceiving one's ſelf to reckon as he did, upon the gratitude of mankind.

30. Alexander, after having given away every thing, reſerved for himſelf

nothing

nothing but hope; which is as deceitful as gratitude.

32. He, who in the laſt moments of life felt the pleaſure of his well done deeds, merited his good fortune.

33. Every thing one gives is gain, and whatever one gives not is loſs.

33. When power is wanting to ſupport rights, they are loſt.

34. Power makes all pretenſions juſt.

35. Old ſervants become the maſters by little and little, if there is not care taken to prevent it.

36. Some ſervants are like beſoms; they only do well when they are new.

37. Every thing is pardonable in ſervants, but diſobedience and faithleſsneſs.

38. There are ſome maſters, who if they are ſerved well, ought not to be obeyed.

39. We ſhould not be afraid of doing ill offices to thoſe that deſerve them.

40. The thefts of ſervants are the maſters huſbandry.

41. When

41. When princes are ill ſerved, it is their own fault, if they have it in their power to reward and puniſh.

42. We ſhould not, if we can help it, bear a fool, either for a maſter, or a ſervant.

43. A fool neither knows how to obey, nor how to command.

44. We ſhould prevent ſervants from thinking themſelves neceſſary: however important or agreeable their ſervice may be, we ſhould undeceive them of that vain confidence.

45. Money ſticks like pitch to the fingers of thoſe who handle it.

46. All great men have ſuffered ingratitude and injuſtice.

47. Great men in heroick ages have given examples of probity, which were more glorious to them than triumphs.

48. The great Scipio, after all his triumphs, died ſo poor, that there was not enough left to bury him.

49. The honeſteſt men ſeldom become poor, while they are handling money.

50. To

50. To expect more fidelity from others than from one's ſelf, is not wiſdom.

51. There are pedants in honour, as well as ſchool pedants.

52. One ſhould be a man of honour without being troubleſome.

53. Some people are born to ſay and do fooliſh things.

54. All men flatter fortune and power.

55. Fortune attracts a great number of falſe friends, which diſappear with her.

56. Flattery and envy are inſeparable from great fortune.

57. However elevated merit is, it ſeldom eſcapes the attacks of envy.

58. We ſhould endeavour to know ev'ry thing; but we ſhould not always let it appear that we know.

59. When people of abilities publiſh a ſecret, that is never done without ſome myſtery in the caſe.

60. It is permitted to deceive people in order to do them good; but not to do them hurt.

61. It

61. It is permitted to deceive enemies, as it is permitted to overcome them.

62. Truth offends only the weak and the fooliſh.

63. We are bound to ſpeak truth, but not to ſpeak every truth.

64. Men are ready to give the lie to their ſenſes, to their reaſon, and to known truth, in order to flatter thoſe who rule over them.

65. Ignorance and intereſt make people unjuſt.

66. Prejudices hinder people from ſeeing clearly.

67. We ſhould always be on the ſide of truth and juſtice.

68. The more a man is a fool, the more obſtinate and inflexible he is.

69. There are no greater liars than thoſe, who make profeſſion of never telling a lie.

70. The Decorum, or Bienſeance, is a tyrant, from whom we do not emancipate ourſelves, without ſuffering for it.

71. There

71. There are ſome people, who may do every thing, and whom every thing becomes.

72. To be afraid of blaming on ſome occaſions, is to have very little ſpirit.

73. Good and bad fortune have their different talents and virtues.

74. There is one kind of fierceneſs in courage, and another in weakneſs.

75. There are two kinds of weakneſs, one in the ſoul itſelf, which is incorrigible; and another owing to a perſon's fortune, which changes with it.

76. Thoſe who are inſolent and uppiſh in good fortune, are infallibly low and weak in bad.

77. Few people have courage enough to confeſs their faults.

78. To confeſs one's faults is not the effect of ſincerity, but of courage.

79. Double dealers, are not of ſo great abilities as people think them to be.

80. In matters of choice, fortune hath a greater part than diſcernment.

81. One

81. One cannot anſwer how a man will acquit himſelf of an employment, till he hath actually acquitted himſelf of it.

82. What is paſs'd agrees with what is to come, neither in good, nor in evil.

83. If men durſt turn into ridicule thoſe whom they are bound to reſpect, the greateſt part of princes would paſs their time ill.

84. The greateſt pleaſure money gives is to expend it.

85. Covetous people render their money uſeleſs.

86. The covetous are the robbers of the publick.

87. Abſtinence from wine is a great piece of policy among the Turks.

88. To be ſober is not a great virtue, but it is a great fault not to be ſober.

89. To love animals and to have pity upon them, is a mark of a good natural diſpoſition.

90. Animals furniſh a thouſand topicks to philoſophiſe upon.

91. Humanity hath ſome noble inclinations, which it ſhould not be cured of.

92. If animals had the uſe of ſpeech, they would convince men, that they were little more beaſts than they.

93. Civility and goodneſs become great quality and fortune well.

94. The greater one is, the more civil and familiar he may be.

95. There are ſhepherds born with kingly ſouls; and kings born with the ſouls of porters.

96. True greatneſs depends ſolely on the ſoul; when that is great, every thing is great.

97. He whoſe heart is not kingly, is never a king.

98. Thoſe who are born kings, with a great ſoul, are doubly kings.

99. One may put his heart, but not his fortune, in ſuch a poſture as to have need of the aſſiſtance of no body.

100. In good fortune one ſhould be wiſe, and obliging; and in bad fortune, wiſe and uppiſh.

CENTURY X.

1. HE, who neither fears, nor hopes for any thing, muſt render himſelf invincible.

2. Services and benefits ought to be paid with uſury.

3. We ſhould pay evil with good; but without wronging juſtice.

4. The greateſt profit we reap from ſtudy is that of being not inſupportable to ourſelves.

5. Study hath another advantage, to wit, that by it we are taught to wonder at nothing.

6. Repentance wipes out all paſt faults, but it ſecures not againſt what is to come.

7. If life is a good, we ought to enjoy it with thankfulneſs; if it is an evil, we ought to ſuffer it with reſignation.

8. Cato and Brutus would have done better, if they had quietly endured the domination of Cæſar.

9. Brutus

9. Brutus at his death treated virtue as a chimera; but Cato appeared charmed with it to the laſt moment.

10. Brutus puniſhed himſelf for having unprofitably killed the greateſt of men.

11. Petronius dying in pleaſantry, treated the moſt important of all affairs as a trifle.

12. There would be ſomething admirable and great in theſe different manners of facing death, if there were nothing to come after.

13. Epictetus, who was born a ſlave, and was contented and ſatisfied with his lot, made his chains more glorious, than many others have done their ſcepters.

14. The patience of Epictetus, and the brutality of his maſter, are equally inſupportable.

15. There is no ſtate but what may be render'd glorious, either by what is done in it, or ſuffered in it.

16. Patience is the virtue of thoſe who either want courage, or ſtrength.

17. Patience uſurps all the merit of neceſſity.

18. Probably we ſhould not ſuffer, if we could help it.

19. Life and all that paſſes therein, is not worth the pain and trouble that people take for it.

20. When one loves nothing, and is not afraid of death, he ſuffers not tamely.

21. Men conceal their bodily infirmities as if they were crimes.

22. When one's fortune changes, all his merit becomes uſeleſs.

23. There are few priſoners more cloſely guarded than princes.

24. Virtues have their faſhions, like dreſs.

25. Mankind are ſo fooliſh, that in order to chooſe a maſter, they attach themſelves only to thoſe who leaſt deſerve to be it.

26. The glory of antiquity is vaniſhed, that of our age will undergo the ſame fate.

27. There

27. There is no virtue ſo pure, no merit ſo ſublime, but what, like the ſun, ſuffers ſome eclipſes.

28. Men know not to how many evils they ſubject themſelves, when they ſubmit to a fool.

29. Wicked men and tyrants are leſs to be feared than fools.

30. Life is an agreeable dream to ſome, and a troubleſome one to others.

31. The hour of death is the hour of truth.

32. We ſhould reckon all mankind as our relations, and the univerſe our country.

33. We ſhould not think on our particular country, but when the buſineſs is to ſerve it.

34. The miſerable, and the unfortunate, deſerve ſuccour.

35. To enjoy is of greater importance than to know.

36. God alone is the proper object of all the aſtoniſhment, and all the admiration, we are capable of.

37. We ought to love and adore God above ev'ry thing viſible and inviſible.

38. Tho' God had made us on purpoſe to burn in hell eternally, he would not therefore leſs deſerve our love and adoration.

39. God alone deſerves the compleat ſacrifice.

* 40. We ought blindly to ſubmit to the church of Rome; it is the only oracle by which God explains himſelf.

* 41. To believe more of it, is ſuperſtition; to believe leſs, as infidelity.

* 42. We ought to ſubmit to the Church, becauſe God ſo wills.

* 43. We ought to believe the myſteries of our religion, without diving into them.

* Roundly pronounced, Queen Chriſtina! doth not God explain himſelf by the ſcriptures? But the church of Rome, you'll ſay, is the only authoris'd interpreter of the ſcriptures. Then the church of Rome would have done as well without. Ay, and much better; for they would have ſaved infinite drudgery in vainly endeavouring to reconcile to ſcripture many of their tenets, which are evidently contradictory to it. But no enemy is ſo inveterate as a Renegado.

44. All that God hath done for men; all that men fear from God; all they hope from him; falls much ſhort of his own nature.

45. We ought to truſt no leſs in the juſtice of God, than in his goodneſs.

46. We ought to ſuppoſe no crimes, no virtues (like unto the human) in God.

47. We ought perpetually to humble ourſelves before God; both upon the account of what we have done and what we have not done, good as well as evil.

48. We ought blindly to reſign our ſelves to God, both for time and eternity.

49. To love our enemies is an heroick action, worthy in ſome meaſure of God who commands it.

50. We are in the world only to employ ourſelves about God. What an happineſs is this! and how little is it known!

51. True holineſs conſiſts ſolely in what paſſes between God and the ſoul, without witneſſes.

52. That commerce of love admits no third.

53. We ought to truſt in God; he will do every thing for the beſt.

54. When we fall into any fault, we ſhould not look upon all as loſt.

55. To rejoice that the crimes and faults of all creatures do not diminiſh by one atom, the glory and eternal happineſs of God, is a juſt ſentiment; and contributes not leſs to the obtaining of pardon than tears.

56. To conſent with love and reſignation to that eternal ſtate which may be our deſtiny, is the moſt heroick act that a poor creature can perform.

57. God pardons all, not leſs from his juſtice than from his goodneſs.

58. God pardons without wronging his juſtice, and puniſhes without wronging his goodneſs.

59. God wills whatever he wills in a manner worthy of him.

60. One cannot do a greater wrong to the divinity, than not to hope in his goodneſs, and not to truſt in his omnipotence.

61. With-

61. Without God we can do nothing of any worth.

62. Nothing is capable of nothing.

63. As God commands us to hope in him, he will not deceive us.

64. One cannot hope too much in God, nor diſtruſt himſelf too much.

65. God triumphs over malice and ingratitude.

66. In aſking God forgiveneſs of our ſins, we ought, at the ſame time to thank him upon the account of thoſe his goodneſs hath preſerved us from.

67. If men were thoroughly convinced of their worthleſneſs, their ſins and faults would leſs aſtoniſh them.

68. Deſpair is a kind of pride; it is a ſecret and a criminal preſumption.

69. The moſt knowing and the moſt holy perſons have reaſon to be aſtoniſhed at all the crimes, and all the faults they commit not.

70. God is worthy to be loved more than whatever is viſible and inviſible; whatever is ſenſible or inſenſible.

71. As ſoon as we love God, we become innocent.

72. The love of God is not leſs an indiſpenſible duty, than a merit.

73. Our divine and adorable maſter alone is worthy of that implicit deference, which the followers of Pythagoras paid that philoſopher.

74. Without the pale of the church of Rome there is no ſalvation; it is the only oracle we ought to conſult.

75. The merit of our faith conſiſts not ſo much in a blind reſignation to it, as in a firm perſuaſion of it.

76. Reaſon can with difficulty be convinced of the truths of Chriſtianity; the will muſt ſubject it to obedience.

77. He who is a catholick, hath the comfort of believing all that ſo many great geniuſſes who lived in the ſixteen laſt centuries have believed. He is happy in finding himſelf of a religion authoriſed by millions of miracles; and by millions of martyrs who have ſacrificed their lives to catholick truths. It is this religion that hath peopled deſerts with thoſe who by a more ſecret martyrdom have ſacrificed themſelves to God,

God, renouncing the world and all its charms; it is this religion, ſo fertile of virgins worthy of admiration, who have triumphed over the weakneſſes of their ſex and age, to become the glorious victims of a religion ſo little known to men, that it could be taught by no other than God. They ought all to be pitied who yield not themſelves up to theſe great truths*.

78. Hereticks in vain uſurp the title of catholic; it doth not belong to them.

* Here is an heap of things thrown together, pompouſly dreſs'd out, and highly exaggerated, of the falſity of part of which, and of the inconcluſiveneſs of the whole, it is ſcarce poſſible a princeſs of Chriſtina's great genius and penetration; freedom of thought and extenſive learning, could not be convinced. And therefore it is highly probable that, as the editor of the memoirs of her life, and of her works obſerves, this paragraph in particular, and others equally flattering to the church of Rome, proceeded leſs from the heart of Chriſtina than from the pen of her ſecretary the ſieur Galdenblad. I add, that it is inconſiſtent with ſeveral maxims in the preceding centuries, as the reader may obſerve; and that all along there are only aſſertions, but no proofs.

79. The ſovereign authority and infallability of the pope are the ſolid and unſhakeable foundations of the Roman catholick religion.

80. The councils and all the powers of the world ought to ſubmit to the pope; but the pope ought to be ſubjected to God only.

81. To have theſe ſentiments is to be a catholick; take away this foundation there is no religion: How can one be a chriſtian and not be a catholick? and how can one be a catholick, and at the ſame time refuſe the pope that entire ſubmiſſion which is due to him?

82. The weakneſſes, the crimes, and the faults of popes efface not their ſacred character; nor deſtroy their authority; which merits our reſpect, though often their perſons do not.

83. The heap of bigots hath done more hurt to Rome, that all it ever ſuffer'd.

84. The greateſt of misfortunes is to ſee princes reign, who deſerve not to reign.

85. 'Tis

85. 'Tis unjuſt to hate thoſe who are in an error; we ought to pity, and not perſecute them.

86. There are much greater evils to Rome and the popedom, than Nepotiſm.

87. Nothing convinces us more of the catholick truths, than the preſent lamentable tranſactions at Rome, in the year 1680.

88. God, who hath founded the eccleſiaſtical monarchy, preſerves it, in ſpite of thoſe who labour to deſtroy it, without ſucceſs.

89. That magnificent promiſe is not fulfill'd in the perſon of any pope, to the preſent Innocent the eleventh; and probably will not be verified in him.

90. We know not when that famous promiſe will be executed; but it is certain that it cannot be fulfill'd in the perſon of any ſecular chriſtian prince; and that it muſt be accompliſhed in ſome pope to come.

91. Nothing reſiſts the will of God. It is accompliſh'd in the Good for his own glory, and their happineſs; and

in the Bad for his own glory, and their miſery.

92. All that one can do without God, is to ruin himſelf.

93. It is commanded for men to believe, but not to know.

94. To ſacrifice to God, our free wills, and our habits, is to offer an holocauſt that is moſt worthy of him.

95. We are never mo e free, than when we depend upon God without reſerve.

96. There is nothing ſo unworthy or ſo groveling, but hath found its adorers.

97. People make idols whom they adore; and fear them only becauſe they made them.

98. Intereſt is an unknown God to many people, who ſacrifice their all to it.

CENTURY XI.

1. TRUE glory and true intereſt are known to very few.

2. The higheſt intereſt and the higheſt glory conſiſt in doing nothing unworthy of a man of honour.

3. To fight againſt, and ſuffer our faults till death, is the buſineſs of our whole lives.

4. We ought to ſurrender ourſelves at diſcretion, and leave the event to God.

5. That virtue which hath not God for its ſole object, is nothing but mere vanity.

6. Without God virtue and probity would be but chimeras.

7. God alone is the ſource of glory and felicity.

8. There is a kind of bitterneſs ſpread over every thing that is viſible and ſenſible, which ſome taſte of ſooner, others later.

9. Conſcience is that only mirror, which neither deceives nor flatters.

10. We

10. We cannot diſguiſe ourſelves to God, and ourſelves.

11. The taſte of God produces in the ſoul a great contempt of itſelf.

12. The contempt of ourſelves is the only advantage we draw from our ſins.

13. Sin humbles us yet more than worthleſneſs.

14. That humiliation, which proceeds not from the true knowledge of our worthleſneſs, is falſe.

15. There are moments, in which we find ourſelves ſo overwhelm'd with miſery, that we remain entirely and happily convinc'd of our worthleſneſs.

16. We are enraptur'd to know that we ourſelves are nothing, and God is all.

17. To turn evil into good is the great art of God.

18. However ſublime and pure ideas we form to ourſelves of God, we ſhould be fearful leſt we blaſpheme.

19. Men ſpoil all, when God leaves them to act.

20. When

20. When we conſider that every thing that is greateſt, moſt holy and moſt adorable on earth and in heaven, is nothing in compariſon with God, we are charmed and enraptur'd to be convinced that he alone is all in all; that every thing elſe is only what he wills it to be; that all ſubſiſt only by his goodneſs and power; it is then we bleſs him, and praiſe him in the moſt ſublime manner.

21. The only true glory, is that, which God hath merited for us through himſelf.

22. By whatever gate we enter into happy eternity, that is a triumphal gate.

23. Theſe who make profeſſion of being the beſt men, are often the moſt wicked.

24. If people took as much pains to be good, as they do to appear ſuch, they would, through grace bring about their purpoſe.

25. Virtue hath no dreſs, nor colours; it affects not an exterior to diſtinguiſh it.

26. Hypocriſy is that Proteus, that aſſumes a thouſand figures; that chameleon, that dyes itſelf with a thouſand colours.

27. We ought to be the firſt to forget, whatever good we ourſelves have done.

28. God rewards not men in proportion to the love they bear him, which is ſmall; but in proportion to that he bears them, which is infinite.

29. God commands us to love him more than ourſelves; this being the caſe, ſelf love is not ſo criminal, as it is thought.

30. Thoſe, who entertain opinions concerning God, that are unworthy of him, are guilty of blaſphemy.

31. If God were as ill-natured as men, all would be undone.

32. We ought to acknowledge as owing to God only what we are; and to hope through him only for what we ſhall be.

33. The bleſſed in heaven are, beyond compariſon, more bleſſed through the

the glory and felicity of God, than through their own.

34. To love, adore, and admire God, to forget and ſink themſelves happily in him, are the occupations of the ſaints, in time, and in eternity.

35. It is by a laſt, incomprehenſible, and ineffable act, that one renders himſelf worthy of God through all eternity; but this laſt act is a gift of grace; ſo precious that no creature hath wherewith to merit it.

36. A creature is holy either in this world or in the next, only in proportion to the love God hath for it.

37. Reſignation is an effect of true love.

38. Perfect reſignation is the effect of perfect love; it is a fine and moſt ſublime adoration.

39. It is a great meanneſs to deſire any thing leſs than God.

40. We ought to know how to diſpenſe with every thing that is not God.

41. God alone is the merit and recompenſe of man.

42. Men

42. Men would be undone, if their prayers and vows were always heard.

43. To aſk nothing of God but with a ſpirit of reſignation, is to adore him in the worthieſt manner.

44. Wiſhes and deſires are permitted; but they ought to be regulated by a blind reſignation.

45. To conceive an high eſteem, a great admiration of, and a ſuitable aſtoniſhment at the attributes of the deity, we ought reverently to enter with him into that eternal ſolitude ſo worthy of him, which was filled only by himſelf before he gave being to the univerſe; 'tis there that we loſe our ſelves happily; 'tis in that profound darkneſs that we are captives by lights worthy of the immortal ſoul; 'tis in this abyſs that the glorious transformation of the ſoul in God is completed.

46. There are moments in which God communicates with the ſoul in ſo ineffable and incomprehenſible a manner, as to occaſion every thing to be forgotten.

47. The

47. The glorious and ſecret intercourſe between God and the ſoul would aſtoniſh even Angels, if the gate of that ſanctuary were open to them.

48. There is ſo familiar and ſo loving an union between God and the ſoul, that it remains gloriouſly and happily buried in it.

49. Human frailty is unable to ſupport ſuch a ſtate; we return to our miſeries, and ſuffer them; for ſo God willeth.

50. The nearer we approach to God, the farther we are removed from vanity and preſumption.

51. The ſight of God, which is ſupreme felicity, humbles more than all the ſufferings, and all the mortifications of the world.

52. The ſoul is elevated in putting itſelf above time; it paſſes from this life into eternity, where every thing but God diſappears.

53. Repentance with reſpect to God alone is juſt and neceſſary.

54. The worthieſt ambition is that, which aſpires to pleaſe God.

55. We never forget that which we love.

56. Death

56. Death conſoles all miſeries and misfortunes.

57. We ſhould not refuſe to our bodies what is neceſſary; and we may without ſcruple allow it ſuperfluities.

58. God hath made every thing for man; he ſhould enjoy the good things, but without being unthankful to him, who hath given every thing.

59. Charity obligeth not to praiſe fooliſh actions; all it can do is to diſſemble them.

60. Every age hath had follies, which paſs for myſteries.

61. To know that providence governs the world with ſo much wiſdom and juſtice, is ſufficient to make us ſubſcribe to every thing that happens.

62. To hear God, we muſt impoſe ſilence upon the creatures.

63. To undeceive people of the falſe and unjuſt opinions they entertain, is a dangerous piece of charity.

64. Men love their own prepoſſeſſions more than truth.

65. We ſhould not be the dupes of our confeſſors and ſpiritual guides.

66. Criminal

66. Criminal thoughts, words and actions, are the province of confeſſors. The reſt is out of their ſphere.

67. We acquit ourſelves completely of our obedience to confeſſors, by being converted, and doing penance.

68. Thoſe who intend to be known to God only, have no need of ſpiritual directors.

69. There is a language, which ſpeaks to the heart; that is the language of lovers, and is only underſtood by theſe that uſe it.

70. All ſcruples ceaſe, when one hath given himſelf ſincerely to God.

71. We ought to be perſuaded, that it is not always from God, that confeſſors and ſpiritual guides ſpeak, however holy and diſintereſted they may appear.

72. God ſpeaks to man by nature, by reaſon, and by truth.

73. Doubts and ſcruples are the infirmities and diſeaſes of the mind.

74. Sermons rarely perſuade; people for the moſt part go out from them the ſame they went in.

75. To

75. To inflame the hearers with the love of God, is the only duty of a preacher; but few diſcharge it.

76. Love warms; it enlightens; it humbles; it purifies; it detatches; it unites to its ſole object: As ſoon as we truly love, all is done.

77. God and his will only render every thing agreeable.

78. We ought to adore theſe permiſſions of God, which are incomprehenſible; and believe them juſt, and worthy of him.

79. Nature ſubjects us to two terrible extremities, old age and death.

80. Old age is more terrible than death.

81. Happy are they who dye without growing old.

82. Old age reconciles us to death.

83. We ought to hate ſins and crimes, becauſe God hates them; and ſuffer them, becauſe he ſuffers them.

84. We ought to pay great attention to God; we ought to admire, and adore him; and refer all things to his diſpoſal.

85. God

85. God hath given every thing; he hath a right to take every thing away.

86. Mankind are greater talkers than beaſts; but it may be doubted if they are wiſer.

87. People often applaud themſelves for things that ought to confound them.

88. The equipage of authority, and of humility, hide a great deal of pride and preſumption.

89. Nothing is more fatiguing than a devotion, which conſiſts only in the exterior.

90. There are devotees, who render religion ridiculous and inſupportable.

91. Profeſſed devotees are trifling people.

92. Bigots have a jargon, and grimaces, which they get by heart; to theſe they add a reformed manner of dreſs; and they play their parts ſo well, that they perſuade fools that they are holier than the reſt of mankind.

93. Many wicked perſons paſs for ſaints in this world.

94. Hypo-

94. Hypocriſy diſguiſes better than maſks in carnival time.

95. To love God and our neighbour is true devotion; all the reſt is but grimace.

96. Bigots make themſelves very uneaſy at the ſins of their neigbour; but put themſelves in little pain for their own.

97. Bigots never want money nor women.

98. To truſt one's wife and one's money to bigots is to loſe them.

99. Bigots hate thoſe who will not be their dupes.

100. People muſt ranſom themſelves from bigots, as from corſairs.

CENTURY XII.

1. BIgots are irreconcilable to all thoſe who know them thoroughly.

2. Bigots leſs hate their own ſins, than the pleaſures of others.

3. Bigots refuſe ordinary marks of dignity and reſpect; but by a wonderful delicacy of conſcience, they make a ſcruple of refuſing the higheſt.

4. There are too many people that make vows of chaſtity to keep them.

5. The profeſſedly chaſte would make us believe, that that ſole virtue turns all their crimes and follies into merit.

6. The exterior of people is deceitful; we ſhould not truſt to it.

7. If there is ſuch an idleneſs, as is employ'd about nothing but God, it is worthy of being envied.

8. We ſhould not look upon the religious by order or profeſſion as uſeleſs.

9. We ſhould have a veneration for theſe religious, who are in reality what

they appear to be; and pity theſe who are not.

10. All religions would be holy, if thoſe that were diſſatisfied with them were at liberty to leave them. No doubt few would remain; but theſe few would be holy according to their own rules.

11. In whatever manner people diſguiſe themſelves, they carry their weakneſſes with them every where; and diveſt not themſelves of them to change their form or dreſs.

12. The beſt of all rules is that which teaches us to do whatever is the will of God, without choice or exception.

13. Solitude is the element of great minds.

14. All the felicity of man depends upon the art of thinking.

15. Ill nature and auſterity are not virtue.

16. Virtue and auſterity ſubſiſt aſunder.

17. We

17. We ought to do good and abſtain from evil, ſolely becauſe God ſo willeth.

18. Providence hath its martyrs as welll as faith. Its martyrdom makes leſs noiſe; it is more ſecret, but it is not leſs cruel, nor leſs glorious.

19. Though God ſhould not beſtow ſo great rewards on virtue, as he hath promiſed, yet we ſhould always do good.

20. Conſcience hinders us from being ſelf-flatterers.

21. Conſcience ſpeaks to us in ſuch a manner, as to be heard, whether we will or not.

22. God rewards man more, and puniſhes leſs than he deſerves: We ought to imitate him.

23. We ſhould diſtruſt living ſaints.

24. Saints and heroes only in the opinion of the world, are made at a cheap rate.

25. We ought to be ſaints after the manner of God.

26. God hates every thing that is falſe.

27. Every thing that is falſe is ridiculous.

28. Bigots think they give every thing they do not take away.

29. Bigots preach up alms, but never give any.

30. The alms and liberalities of bigots are but a traffick.

31. Great ſocieties could not be ſubſiſted without perſuading them, that it is a duty to eat little, and dreſs meanly.

32. There are ſome things which fools can do as well as wiſe men.

33. Thoſe that are born for hatred love little.

34. Thoſe that are born for love, hate little.

35. There are ſome people, who love and hate with violence; but ſuch are few and dangerous.

36. By ſaying nothing but the truth, and doing nothing but good, we reſemble the deity in ſome meaſure.

37. Subſtract intereſt and vanity from the devotion of ſome folks, and ſee what will remain.

38. The

38. The wiſe and heroick part of antiquity worſhip'd only the author of nature, under the different figures and names of their Gods.

39. The populace of all ages hath been ſuperſtitious, and fooliſh, and always will be.

40. The worſhip of the ſun is the moſt pardonable of all idolatries.

41. The famous maxim, Know thy ſelf, which ſome would make the ſource of all human wiſdom, is only the ſource of human miſery.

42. That irrevocable decree impoſed upon mankind the hard neceſſity of knowing their own worthleſneſs, and of not being able to diſguiſe themſelves to themſelves.

43. However agreeable and glorious life may be, we ſhould be very unhappy if it did not end.

44. Whatever hath an end, deſerves neither the love nor the attention of a reaſonable creature.

45. Life would be a ſmall matter, and death would be nothing, if the ſoul were not immortal.

46. It is of little importance how we paſs this life, which is of ſo ſhort duration.

47. This world ought to be conſider'd as a kind of inn, in which we are to paſs but a few moments.

48. We ought to employ worthily all the moments of life, to the very laſt.

49. When one fears death, he is capable of nothing.

50. It is of no importance how one is born; but of great importance how one dies.

51. A long life is only waiting long for death.

52. Since we muſt all die at laſt, happy they who are ſooneſt releaſed.

53. To ſurvive one's ſelf is a misfortune which muſt be patiently bore like the reſt.

54. The felicity and glory of men depends ſolely upon the laſt moment of their lives.

55. It is in this terrible or happy moment, that God will make known

to

to men, what they are to be to all eternity.

56. Philoſophy changes not, nor amends men.

57. Nature and wiſdom are almoſt always agreed.

58. Men live ſo as if they would perſuade us, that they diſbelieved theſe great truths, of which it is not permitted to doubt.

59. This world is a great and magnificent temple, the ſuperb altar of which is our earth, upon which time and death every moment ſacrifices victims to the author of nature, who drew this fair and great machine out of nothing; where every thing which lives muſt die. Every thing in it is changed; but nothing periſhes.

60. We ought to ſubmit to the eternal decrees of him, who alone exiſts of himſelf, by himſelf and in himſelf; who alone is, and alone ought to be.

61. We ought to adore with reſignation the eternal and juſt decrees of

that author of nature; and not be afraid of dying ſince it is good.

62. We ought to prepare ourſelves for death by entirely detaching ourſelves from all creatures; it is not enough to have renounced our hopes, our deſires, our affections; but we muſt over and above tear ourſelves from ourſelves; we muſt not wait till the laſt moment of life to loſe ſight of the univerſe, which certainly will diſappear from the eyes of all men; but we ought to prevent that parting; and reſolve to quit all.

63. We ought to reſt all on God, ſince he alone is ſufficient in time and in eternity.

64. Nothing periſhes in nature, every thing is changed and perfected for the glory of its author.

65. To know that God is God, and will be ſo for ever, is ſufficient to live and die contented.

66. We can do nothing worthy without God, whatever fine reaſonings we

we uſe; whatever fine reſolutions we put on.

This is the work of one, who deſires nothing of, fears nothing from, and impoſes nothing on, any mortal.

END of the MAXIMS.

DIVERSE
REFLECTIONS
ON THE
LIFE and ACTIONS
OF
ALEXANDER the GREAT.

An UNFINISHED SKETCH.

DIVERSE

REFLECTIONS

ON THE

LIFE and ACTIONS

OF

ALEXANDER the GREAT.

PHILIP King of Macedonia, when he ſo much admir'd Alexander for taming of the famous Bucephalus, behav'd like other fathers, who are always ready to admire what their children ſay or do. That action of Alexander's was truly gallant and praiſeworthy, in a ſtripling of fifteen or ſixteen years. But Philip here acted the father. However, never was paternal affection more juſtly placed than his, and

and his foreboding the future greatneſs of the incomparable youth, did not diſappoint him. He admir'd a ſon who ſoon was to become the admiration of the whole world; and if he made at that time, upon ſo trivial grounds, the famous prediction which ev'ry body knows, he deſerves to be excuſed. But, tho' that early ſtroke of bravery, by which he ſaved the life of Philip, much better verified his prediction, nevertheleſs he receiv'd much leſs applauſe for it, and inſtead of gaining the admiration of Philip by the heroick action, he raiſed his envy; if before he applauded a child, he entertained not then a jealouſy of a young prince, whoſe growing merit he was afraid of, and who ſeem'd to make too large ſtrides towards eclipſing his luſtre. Philip almoſt was deſpited, to owe his life to that perſon to whom he gave life; and as amiable as Alexander was, he no longer loved him. His applauſes broke off as ſoon as the merit of Alexander was in a condition to create him umbrage.

But

But ſince the ſituation of Philip render'd him unjuſtifiable both as a father and as a prince, we propoſe in this little work to do juſtice to the great Alexander, without prejudice or partiality, and to examine his admirable life and actions.

While we admire his extraordinary, and almoſt more than human merit, we ought no leſs to blame his faults and weakneſſes; yet without heſitating to propoſe him as a great and beautiful model to all princes. We own that to imitate ſo incomparable a pattern is difficult and almoſt impoſſible; but no matter, ſtill 'tis right to ſet before them ſo perfect an idea, and the deſpair of coming up to it ought to hinder none from making the noble effort. The ſucceſſors of that great monarch affected to imitate even his failings; which was going too far. He himſelf copied after none. He was admir'd, without imitating Hercules or Achilles; but he, like them, render'd himſelf the greateſt and moſt beautiful original in the world. And 'tis the duty of princes to imitate

the virtues, and ſhun the faults of Alexander as much as poſſible.

Cæſar wept for grief, on reading the life of that prince, and beholding his ſtatues, ſaying that he himſelf had done nothing at an age in which that incomparable prince had conquered all Aſia. Theſe tears were worthy of Cæſar, who of all that lived after him to our times, hath alone merited the Glory of being compar'd to him. But let us ſee by what ſecret, and by what art Alexander obtain'd that glory, which ſo extremely diſtinguiſh'd him, which rendered him ſo admirable, and an object worthy of the heroick emulation of the firſt and greateſt Cæſar.

However glorious Alexander was, the world hath not as yet done juſtice to his merit. Few have penetrated and admir'd it as it ought to be. Renown hath been injurious to him. Fame, that flatters ſo many perſons who deſerve not commendation, hath done him wrong. People have reaſon'd falſely concerning his merit. He hath been praiſed and blam'd wrongfully, as

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it happens to all princes, concerning whom report is ſeldom to be truſted. And ſince, fame ſo unjuſtly favourable to others, hath dared to accuſe that incomparable prince of actions which might tarniſh any other glory but his, we muſt endeavour to place truth in a clear light.

Alexander was a man, and therefore we ought to pardon his faults upon the account of his great virtues. Nature hath placed ſpots even in the ſun, which hinder it not from being the moſt admirable luminary in the univerſe. They who think they underſtand theſe matters, aſſure us, that theſe very ſpots are brighter and more luminous than the ſtars, which appear to us to be of the firſt magnitude. The faults of great men are of a like nature, and richly worth the virtues of the vulgar. It is alſo paſt doubt, that envy and calumny ſpare none. They faſten inſeparably upon the moſt illuſtrious lives. It is not therefore to be wonder'd, that they have not ſpared Alexander. But let us proceed to canvaſs

vaſs the particulars of ſo incomparable a life.

We may forgive almoſt all his failings; but we ſhould not be over favourable to him upon the ſcore of drunkenneſs, of which he ſtands accuſed by ſeveral authors: tho' others aſſure us that he drank but ſeldom to the pitch of merriment; that he was ſober and even abſtemious; and it is certain that he gave ſhining marks thereof; as when he quenched the thirſt of his ſoldiers, and by other ſurprizing inſtances of an inimitable abſtinence, ſuch as was worthy of himſelf.

The Queen of Caria ſent him her cooks to dreſs for him ſuch delicious diſhes and ſauces as were in vogue at that time, and in that country, which valued itſelf upon elegant eating. But Alexander thanked her, and ſent them back; telling her he had no occaſion for the fine ſauces and ragouts; as he had been taught from his infancy, that the morning's fatigue was the beſt preparative for a good dinner; and that of the day for a good ſupper. All this

appears

appears ſufficient to juſtify him: but be that as it will, it is ſtill certain, that if at his leiſure hours he ſometimes committed exceſſes with his friends, this did not hinder him from being ſober and vigilant to admiration, when glory and duty required; as we are aſſured by authors who have wrote his life. But we ſhould ſo much the leſs excuſe him for propoſing a prize to the greateſt drinker in his army. However this action, as unworthy of Alexander as it appears, wonderfully juſtified him, as well as his whole court and army; ſince it is certain that in ſo great a debauch, the perſon that carried the prize, at the expence of his life, drank leſs liquor than many a profeſſed drinker would do in one night upon the like occaſion. But this is enough to juſtify Alexander from the imputation of the moſt deteſtable and unworthy failing of which he is accuſed; and no doubt wrongfully*.

* Something is here wanting in the original.

But

But we may doubt of the truth of this ſuppoſition; and it would appear that Alexander was proof againſt uſing miſtaken means to ſet off his actions, to wit, turning braggadocio For what could he ſay more than he had done? His great actions anſwer to ſuch a conſtruction; and an author of credit ſeems to juſtify it. He tells us, that Alexander as he was marching one day along the river Hydaſpes, amuſed himſelf with reading an hiſtory of his own actions, which one of his followers had wrote, and finding it full of fictions, he threw it into the river, ſaying, at the ſame time, Alexander hath done enough of great things to hinder him from ſuffering falſehoods to be told of him. It would ſeem that this is not the language of a braggadocio; there being few princes of a like delicacy. Howiever, if it be true that he took pleaſure n entertaining his friends with a tedious recital of his exploits, that failing would in ſome meaſure diminiſh the value of them; as he himſelf ought to be the firſt in forgetting what he had done; that he might think only of

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what was to be done farther. But that we may praiſe and blame in him whatever merits either the one or the other; let us conſider his infancy, which was ſo marvellous.

It is known, that the Perſian Embaſſadors admired him. But it is likewiſe obvious that princes are liable to be flatter'd even in their cradles; and that embaſſadors know how to make their court, and do not always ſpeak as they think. It is true, however, that he gave all marks of a great and admirable natural diſpoſition. He was liberal and ſplendid, even to ſuch a degree as to incur the reprimands of his tutors. He was bold and curious; willing to know every thing; early ambitious and jealous of his father's glory, even ſo as to weep at it. He was dextrous and diligent at his exerciſes; he learned every thing with a marvellous facility; he ſpoke and wrote well: and in his riper years he made it appear, that he had profited to admirable purpoſe of an excellent education. He was ignorant of nothing which deſerved

ſerved to be known by a great prince: and even knew ſome things which he was not obliged to know; witneſs the reprimand his father gave him; who in blaming him for ſinging too well, did that which many do; that is, diſparaged what they are unſkilful of themſelves. In the mean time Alexander profited more than he was obliged to do by the correction of a chagrin old man*. The world makes every one, but eſpecially princes, ſay and do things they never thought on: and it is highly probable Alexander hath not been ſpared more than other Men. If then it be true that he raillied his father for falling, while he was haſtening to the aſſiſtance of one whom Alexander had maltreated, he is to be blamed for want of reſpect to his parent and his king.

In the battle, in which he expoſed his own life to ſave his father's, and cover'd him with his own body to ward off the ſtrokes the enemy directed againſt him, he in a very glorious man-

* Philip died middle aged.

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ner juſtified himſelf before hand from the horrible calumny of being an accomplice in his father's murder. And he afterwards ſufficiently demonſtrated his innocence by the exemplary puniſhment he inflicted on the aſſaſſins. But if he had done nothing of all this, we may be aſſured that he had too great a ſoul, and ſet too low a value upon the crown of Macedonia, to purchaſe it at ſuch a price.

The grimace of ſhutting one ear to reſerve it in favour of the accuſed, under the favour of many who differ from me, was very unneceſſary to the intention which a prince ought to have of doing juſtice, without ſuffering himſelf to be prepoſſeſſed. We may doubt whether the fact is true.

If he really ſaid that kings ſhould do good, and expect nothing but blame in recompenſe; the thought is not juſt; as it is certain that the greateſt part of princes are always both more praiſed, and more blamed, than they deſerve.

When he ſhowed a jealouſy of the Glory of his father, ſo as even to cry, fearing

fearing leſt nothing ſhould remain for himſelf to do, that jealouſy was worthy a magnanimous child, who as yet knew not know how great a theatre the world is. But if in a riper age the opinion of a plurality of worlds ſet him a crying, never man wept ſo much out of reaſon. But it is probable that authors have ill explained theſe tears of his; and that he wept, not as it is commonly thought, out of deſpair of poſſeſſing theſe un-unknown worlds; but rather for joy, as he ſaw that nature was ſo liberal to his inſatiable ambition, as to have produced more than one world to employ himſelf about; to him who always burnt with the deſire of acquiring new glory; who jealous of himſelf now only aſpired to outdo himſelf; and look'd upon the glory he had already acquir'd as nothing.*

Kings are bad runners of foot races. To have a deſire to outdo kings in running at the Olympick games was aſpir-

* The original here is very obſcure; and if I have render'd it right, the thought ſeems ſcarce to be juſt, but over-fine ſpun.

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ing at no ſignal victory. If Alexander valued himſelf upon ſwiftneſs of foot, he ſhould rather have diſputed that glory with ſtags, as his favourite Achilles did, who after overtaking them by agility, ſtopt them by the ſtrength of his arm. However theſe ſentiments of miſtaken ambition have been applauded by thoſe who were dazled with falſe luſtre. When he owned himſelf more indebted to Ariſtotle than to the king his father, becauſe he had made him worthy of that life which he received from Philip, that ſentiment was noble, grand, and worthy of Alexander.

By their leave, who have blamed him in the wrong place for his thought concerning the nakedneſs of Diogenes, it was worthy of him, and of that noble ambition which is all in all, and is little underſtood. His ſaving Pindar's houſe and family in the ruin of Thebes, was an action in itſelf worthy of eſteem. But it would have been more noble to have ſpared the whole city for the ſake of Epaminondas; or rather for his own

ſake. Whatever eſteem Alexander might entertain of his favourite poet Homer, we cannot excuſe his revery, when he asked a meſſenger, upon his making ſo great diſpatch, if Homer was riſen from the dead. One would think that a prince like him ſhould have had many affairs in his head of greater importance upon that occaſion, than the reſurrection of Homer. But others have thought that conceit worthy of Alexander, to whoſe glory nothing was wanting but a poet like Homer to celebrate it. But that is being little acquainted with heroes like Alexander, who are their own witneſſes, and competent judges. The anſwer he made to Parmenio, who adviſed him to accept the conditions of peace offered by Darius, as inſolent as it may appear, was worthy of the deſtiny of Alexander.

The precious cheſt in which he appointed the works of Homer to be depoſited, was not employed amiſs. But he had done better if he had concealed there the ſecrets of an heart ſo great as his

his own. The impertinence of his mother Olympias, which often exceeded bounds, made him ſay to her wittily, that ſhe made him pay too dear for his lodging nine months in her womb.

When Porus, wounded and a priſoner, demanded of him to be treated as a king; he anſwer'd him with no leſs generoſity than wit, that I would do for my "own ſake; but tell me what I "can do for yours."

This anſwer methinks render'd Alexander worthy of the empire of Aſia. If it is true that he order'd all ſorts of arms and warlike utenſils to be ſown, and buried up and down in India, of a larger ſize than thoſe commonly uſed, to make poſterity believe that he and his army were a race of giants; he deſerves to be blamed for vanity and weakneſs. When the ſame Porus we have mention'd diſputed the conqueſt of India with him, at the paſſage of Hydaſpes, at a juncture when all the elements ſeem to conſpire his ruin, and he confeſſed that he had at length

met with perils and labours worthy of him, authors make him ſay, "O A-"thenians, to what dangers, to what "fatigues have I expoſed my ſelf to be "praiſed by you?" That thought cannot be Alexander's, who ſhould have had a more noble and worthy motive for the hazarding his life. It would be ſubmitting his glory to bad judges, to make it depend upon the ſuffrages of the pedants and canaille of Athens. Thoſe therefore, who make Alexander ſpeak ſo, little know the pleaſure that is felt upon theſe great occaſions, on which one makes a glorious trial of himſelf; and renders himſelf worthy of the empire of the world.

The jealouſy which he ſhowed upon the publication of certain treatiſes by Ariſtotle was unworthy of him, however noble it may appear; ſince he ſhould not have envied the ſciences to mankind. And tho' his ambition to excel in knowledge as well as in arms is juſtifiable; yet he ſhould not have endeavour'd to eſtabliſh his glory either upon the ignorance, or upon the weakneſs

neſs of men. If he appear'd religious even to a degree of ſuperſtition, he is to be excuſed; we ought to conſider that in his time ſuperſtitious rites paſſed for myſteries, which none durſt deſpiſe; and therefore people were under a neceſſity of putting on ſuch an exterior deportment, as to convince, that they believed in the truth of them. If therefore he employ'd the religion of his age, like a man of ability, he is rather to be praiſed for it. The artifice of making the oracles ſpeak in his favour, and of making towns to ſurrendered upon the credit of Ariſtander's predictions, was not below him. He profited by ſuch ſtratagems as others have done. But probably he was not a dupe himſelf to theſe popular errors, which he made ſubſervient to his ambition, like a great and able man. As to the queſtions he propoſed to the Indian Gymnoſophiſts, probably he never once thought on the greateſt part of them which authors relate; they being unworthy of the wit and knowledge of ſuch a prince. If he ſhowed,

upon the occaſion of a letter that Antipater wrote to him againſt Olympias, that the tears of a mother prevailed over all his narratives, that proceeded more from the contempt he had for the intereſts of Macedonia, which he had renounced; and thrown up all intention to return to it, than from tenderneſs to his mother. But we may perceive, upon this occaſion, the magnanimous ſentiments of an hero, who treats like trifles many things, which the reſt of mankind look upon as extremely important.

His kindneſs to his mother, and his revenging his father's death, as well as that of Darius, were proceedings juſt and worthy of him. What he ſaid of the Perſian ladies, that they dazled the eyes, and were to be avoided, was a thought worthy of a gallant prince, who was neither cold nor inſenſible; but wanted to remain maſter of himſelf, devoted wholly to glory, which was the only miſtreſs to whom all his cares were dedicated. And we may be aſſured that, if love ſometimes played

ed with him, it was only in his hours of leiſure; and when he let victory reſt. The high confidence in the integrity of his phyſician, which he manifeſted, was not prudent. He might have ſuppoſed and believed him faithful, without making ſo dangerous a trial; for we do not wrong men by doubting of their probity, but we wrong ourſelves very much if we never doubt of it. By the funeral honours, according to the faſhion of the times, which he paid at the interment of one who was his fellow ſtudent, under Ariſtotle; he diſcharged the duties of a good friend. But now we have mentioned Ariſtotle, it is to be remark'd, that that learned perſon, ſcarce leſs celebrated than his incomparable pupil, hath never made mention of Alexander in his works, tho' the education of that prince was the thing that reflected the greateſt luſtre on him, and he was ſo liberally rewarded for it: one would wonder at this, if the ſelf-ſufficiency and ungratitude of pedants were leſs known. They always look down upon all man-

kind, and ſet ſuch a high value upon their own prating, that they think every thing ſhould be looked upon as ſubordinate to their noddles.

But our chief attention being due to Alexander alone, let us take into conſideration what he ſaid concerning the ſentiments of Hepheſtion and Craterus. The diſtinction he made was worthy of his fine and delicate diſcernment, in giving to Hepheſtion the glorious teſtimony that he loved Alexander, and to Craterus, that he loved the king. He did juſtice to both theſe favourites, at the ſame time throwing out in ſo few words a great leſſon to princes, who ought to be thoroughly convinced that 'tis more to their rank than their perſons that the greateſt part of men pay court.

It may be doubted whether the miſtake of Dariu's mother was more glorious to Hepheſtion or to Alexander, the latter aſſuring her that ſhe was not miſtaken.

Let us proceed to his anger and violent fits of rage. His fiery and impetuous

petuous temperament render'd him obnoxious to that blind paſſion, which hurried him to commit faults, for which he was puniſhed by repentance. But what a terrible mortification muſt it have been to an Alexander, to find any thing in himſelf whereof he muſt repent! He is blamed, and juſtly, for killing Clytus However, the death of Clytus was but a misfortune; ſince it was not the intention of Alexander to kill him. The evil deſtiny of Clytus, or rather his impertinence, drew upon himſelf the juſt indignation of Alexander, and forced him to puniſh the offender. And it would appear that there is reaſon rather to admire the extreme patience of a prince, who, tho' heated by hard drinking, and juſt reſentment, could ſo long bear with the inſults of a brutiſh ſoldier; who at length having got the better of his patience, received his death's wound. It would appear that Alexander, upon this occaſion, is worthy of pardon and compaſſion; and that Clytus met with what he deſerved. Alexander, no doubt, would have

done better in forgiving the fool; but we ought to excuſe and pity a prince of his temperament; outragiouſly inſulted by one who owed him reſpect; and we may be perſuaded that few other princes would have bore ſo long ſuch a trial of patience; and that if any prince ever did ſo in like circumſtances, it was more owing to weakneſs than virtue.

This violent guſt of paſſion is therefore worthy of extenuation, and almoſt of pardon, ſince there was nothing in it below Alexander but the exceſs of the puniſhment; which no doubt was carried farther than the intention of the puniſher. But if we blame his tranſport of rage on this occaſion, we ought no leſs to find fault with the exceſs of his repentance. To go the length of deſpair was having too much pride and ignorance. The crimes and failings of men would leſs aſtoniſh them, if they knew their own great fund of weakneſs. Deſpair being but an effect of their ignorance of that, renders their pride inconſolable, when it is undeceived of the

the vain confidence it puts in its own ſelf-ſufficiency. Be that as it will, we muſt allow, that the death of Clytus was not a crime, but rather a misfortune. But the death of Parmenio, whom he cauſed to be killed in cold blood, deſerves to be blamed. If his ſon was guilty, the father might have been innocent. He, who had ſerved him ſo well, did not deſerve ſuch a recompenſe. He then commanded for him in Media, and had it in his power to revenge his ſon's death. But what could Alexander fear, except not always being, and appearing like himſelf? It was indeed a politick ſtroke, but a ſtroke below Alexander, who had ſet out on a very different route of conduct. He ſhould have waited till Parmenio revolted, before he puniſhed him; and he would have done better to have pardoned the crime of the ſon, in conſideration of the merits of the father. At leaſt he ought to have waited till Parmenio was convicted, before he puniſhed, or rather pardon'd him. Alexander ſhould have revenged him-

ſelf on the ingratitude of his ſervants, by pardoning, and heaping new benefits on them. And therefore his exceſs of repentance for killing Clytus; and his putting Parmenio to death, are to be blamed, as actions unworthy of Alexander. And his tranſports of anger are to be excuſed preferably to his fears and weakneſſes, which, however, none hath reproached our hero with; and all ages have freely acquitted him of. Nor hath he ever been cenſured for putting a garriſon to the ſword, after having given his word to let them march out in ſafety. If theſe facts are true, are they not more to be blamed than his killing Clytus?

Is not breach of faith, cruelty, killing in cold blood, more criminal than the tranſports of juſt anger? Yet who hath even reproached him with theſe crimes; or with the death of that brave officer, whom he cauſed to be executed in torments, for having bravely defended himſelf on his poſt. He who on other occaſions eſteemed merit ſo highly, how came he to forget himſelf ſo

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far as to commit actions ſo unworthy of himſelf? Neither do authors blame him for his ordering a great number of priſoners to be cut in pieces, to rid himſelf of the inconveniency they might create upon a march. This action appears barbarous, and unworthy of Alexander, tho' the cuſtom of war in ſome meaſure juſtifies it. But Alexander ſhould have behaved otherwiſe; and ſpared theſe wretches, to have the pleaſure of conquering them a ſecond time. If it be true that he cauſed Calliſthenes and other conſpirators to be put to death with tortures, that cruelty is as much to be blamed as the ingratitude and perfidy of the criminals. For notwithſtanding their confeſſing their crimes, it had been more glorious to pardon them, or put them to a leſs cruel death, tho' he had juſtice on his ſide. We cannot excuſe him for having condemned a perſon of quality to death upon the accuſation, of an infamous fellow. The author of the life of that prince aſſures us, that he was guilty of committing ſacrilege upon

upon the tomb of the great Cyrus. The outrageous action of burning, at the inſtigation of a ſtrumpet, the fineſt palace and the fineſt city in Aſia, richly deſerved the ſhame and repentance he manifeſted after the commiſſion thereof.

But ſuppoſing it true, that he was guilty of all or part of theſe crimes, we muſt at the ſame time own, that there is no virtue ſo pure and ſo ſublime as not to ſuffer eclipſes, like the ſun; which ought to inſpire us with horrour and compaſſion, without juſtifying evil doings by the example of the perſon that commits them. Alexander is likewiſe blamed for commanding himſelf to be worſhipped as a God. But thoſe who find fault with him upon that account, do not conſider the age in which Alexander lived, nor that kind of adoration which gives ſo much offence. He was born in times wherein the title of ſon of Jupiter was beſtowed on many others who were not ſo worthy of it as himſelf. For the Apotheoſis of a man nothing more was required, than to knock an ox on the head; a wild boar, and a lyon, and cut

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the throats of a few thieves; and thus he became a God at an eaſy expence. If then he made the follies of the times ſubſervient to his ambition, he is to be excuſed; he who was often wont to ſay, that every good man was the ſon of Jupiter as well as himſelf. We ſhould take it for granted, that he was not a dupe to flattery and ambition on this occaſion, and it would appear that he did no wrong in exacting from his ſubjects that kind of veneration or worſhip, at which none murmured, but the old ſlovenly Macedonians. The cuſtom of worſhiping kings was as ancient in Aſia as it was new in Greece. Alexander, who raiſed himſelf to that empire had a right to change his ceremonials, in order to accommodate himſelf to the manners of the people he had conquered; becauſe the doing ſo was more honourable and more ſuitable to his rank: having vanquiſhed Darius he had a juſt title to exact the ſame homage that had been paid in all ages to the kings that preceded him. Therefore none amongſt the Greeks muttered at it, but old men

and philoſophers or rather pedants; the reſt wiſely complied, and did their duty. After his death, all without exception owned that he deſerved the honours he had exacted; that they were juſtly due to him; and that it was ingratitude in them to withhold them ſo long from the greateſt man and the greateſt king that ever lived.

At the ſame time we muſt own, in juſtice to his glory, that theſe marks of reſpect, which he required under the name of adoration, did not render Alexander leſs familiar, and leſs obliging than he was before. This he manifeſted by a thouſand inſtances in which he charmed both his friends and foes by his civil behaviour. And therefore I ſee not in what reſpect it was more criminal in him, than in other kings, who exact the ſame regards from their ſubjects. It is likewiſe wrong to blame him for aſſuming the dreſs and manners of the Medes and Perſians. This was his chief crime in the eyes of the old Macedonians, which their chagrin and envy reproached him with

with on all occaſions. But we ſhould rather praiſe him for hitting on the expedient of making himſelf agreeable to the people he had conquered. Great men are of no nation: The world is their country; all manners, all cuſtoms are natural to them, and ſit eaſy on them. They are of every country; they ſhould know to transform themſelves, Proteus-like, when they pleaſe. Thus Alexander, who was born for the univerſe, owed himſelf no leſs to the people of Aſia, than to the Europeans; he who was in the world only to command it.

But after we have blamed him for all the faults and weakneſſes he is accuſed of, right or wrong; we muſt do his merit juſtice, and conſider his great actions; his great good qualities and his great talents. At the age of twenty victory had already crowned him; he had made conqueſts; he had founded cities under the auſpices of Philip. He had made his father jealous of his merit. But after his death, he ſucceeded, at the age we have mention'd, to a crown

crown embaraſſed with revolts and troubles. He was adviſed to throw up ſuch conqueſts as were ill eſtabliſhed, in order to preſerve the reſt. But Alexander reſolved to make the firſt attack upon his enemies. The reſolution was worthy of him; heaven proſpered the noble deſign, and he ſurmounted every obſtacle. It is of an importance to young princes to be informed that a timid prudence ill becomes heroes; and they ought to know, that by fear and meanneſs nothing is gained, but ſhame and contempt; ſo that heaven had raiſed Alexander almoſt above the pitch of human nature by an heroick greatneſs of ſoul, and intrepidity of courage. His birth was not only royal, but derived from heroes, he being deſcended from Achilles by the mother's ſide. The king his father gave him an admirable education. His body was beautiful, ſound, robuſt and dexterous; fitted to back his great ſpirit. His perſon tho' low and under middle ſize, was well proportioned. But that body was actuated by the moſt amiable, and great-

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eſt ſoul that ever was. Heaven, to which he was indebted for theſe heroick qualities, and talents, preſerved his life upon a thouſand occaſions of extreme danger, into which his martial ardor always precipitated him. He had allotted him a conſtitutional fire, that render'd him indefatigable even to death. His liberality exceeded the imagination and wiſhes of both his friends, and enemies. He made known his magnanimity of heart by reſtoring ſo many kingdoms and provinces to thoſe from whom he had conquered them. Never man better anſwer'd what was expected of him, and made himſelf more worthy of being revered by mankind; and that more by his merit than by his fortune. His actions exceeded every thing that could be expected from human nature. He laboured night and day, expoſing himſelf to every kind of danger.

He was ſober, diligent and indefatigable; he loved glory and deſpiſed life; he reckoned his years only by his victories; and thought his life would be

be long enough, if he continued ever victorious. He diſtributed all his treaſure and dominions amongſt his relations and friends, before he paſſed the Helleſpont, with a greatneſs of ſoul, of which he alone was capable; reſerving to himſelf only the pleaſure of having given all away; a pleaſure a thouſand times more worthy of Alexander, than that hope, which agreeably flatter'd him with the forebodings of his victorious deſtiny. But as ſoon as he landed in Aſia, he valued his hereditary kingdom, which was his native country, as nothing; he look'd upon it only as a ſpot he had abandoned. He peaceably ſuffered the diviſion his mother and ſiſter made of it; and by his pleaſantry on theſe women, he verified the prediction of Phillip, who foreſaw that Macedonia would not content him. He made himſelf amiable to his friends and enemies; and charmed every body by an art that was natural, and peculiar to him. His kindneſs, his clemency, his profuſions, gained him all hearts. He had the ſecret of making himſelf re-

vered and feared wherever he appeared. He had a capacity, an addreſs, a penetration both in affairs, and in the ſciences, that ſurpaſſed his age, and anſwered the greatneſs of his heroick ſoul; and never belied him. He was dextrous at all his exerciſes, on horſe-back, and a-foot. He wielded all ſorts of weapons with as much ſkill as vigour. He was ſo much maſter of himſelf, that when he was very young he would not enjoy a married woman, tho' ſhe was brought to his bed. The noble indignation he manifeſted to one, who propoſed to him a kind of infamous commerce, which we muſt not name, ſufficiently ſhows his love of virtue; and may convince us that ſcandal hath wrong'd him with reſpect to Bagoas. "What have I done," ſaid he, "what "action of my life hath made you "believe that ſuch a propoſal could "be agreeable to me?" With ſo wiſe an anſwer did he turn off the merchant and his ware; and ſufficiently ſhowed upon this occaſion, which to a Greek was pretty critical, that he was inſenſible

ſible of every pleaſure, which was not permitted by true glory. The ſame ſenſe of virtue reſtrained him from ſeeing Darius's queen, becauſe ſhe was extremely beautiful. She was the only enemy that could vanquiſh him; but this retreat was no leſs glorious to Alexander, than all his victories. He did a very extraordinary and heroic action to ſave the life of his old tutor Lyſimachus. It happen'd that in hunting he fell into an ambuſcade. Alexander would remain with him, and did not leave him till he had reſcued him from all danger. He went alone, ſword in hand, to ſeize and carry off the fire in the enemies quarter, to warm the poor old man, almoſt dead with cold and fatigue. He kill'd with his own hand the advanced ſentinels, and ſaved himſelf with his booty by ſwiftneſs of foot; diſplaying, by this immortal action all the heroick qualifications with which nature had enriched his body and mind. But this ſame generoſity and greatneſs of ſoul, which he manifeſted in favour of Lyſimachus,

made

made him expoſe his life in ſuch a manner, as to cover his ſquadrons with his buckler, and often with his perſon; ſuſtaining almoſt alone the whole ſhock of the enemy; he reſcued his friends and wounded ſoldiers from dangers they were going to be expoſed to anew, after having been ſaved from the like before. He tore his garments to tye up their wounds with: and even uſed the dreſſings of his own wounds for the charitable purpoſe of ſaving the life of another Lyſimachus, who afterwards made a figure amongſt his ſucceſſours. Philip, a younger ſon of Philip his father, who alone would accompany him in a difficult and dangerous enterprize, expiring in his arms by the wounds he received in the action to which he followed him, received ſo extraordinary marks of affection and friendſhip from this great and good friend, that his dead body was by him carried off from the midſt of the enemies. Another time he took up a private ſoldier in his arms almoſt dead with cold, gave up his own fire

to

to him, and placed him in his own arm-chair to warm him. In the heat of action and battles he was always the foremoſt. He forced almoſt alone ſtrong places and towns, leaping firſt into their works, ſword in hand; as he did amongſt the Malians, and in ſeveral other places. An embaſſadour from Sparta, who had never ſeen Alexander, was one day waiting for him in his tent, and ſeeing him enter armed, all covered with duſt, ſweat, and blood, had reaſon to take him for a kind of divinity. He thought him ſo ſhining in that terrible condition, that he threw himſelf at his feet, to teſtify a juſt aſtoniſhment and admiration, that ſo rare and ſo new a ſpectacle had excited in him. Alexander, without refreſhing himſelf, gave him audience upon the ſpot, diſpatched his affairs favourably, and diſmiſſed him loaded with civilities and preſents. In ſhort, the terrible dangers he expoſed himſelf to; the great number of wounds he received during his ſhort life, ſufficiently ſhow that glory coſt him dear;

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he having loſt more of his own blood upon theſe great and glorious occaſions than ever man did. Yet authors blame him for theſe exceſſes of heroiſm, and accuſe him of raſhneſs and almoſt of folly. But ſuch writers little know the great effects of that divine fire which actuates ſouls of the firſt order, when they are ſeized with it. A fine genius of our age hath treated him as a madman, in his ſatires; for which he hath been puniſhed as he deſerved.

In fine, let us conſider Alexander when abandoned by his army, which being diſguſted by ſo many expeditions and inſupportable fatigues, refuſed to paſs the Ganges; was there ever any thing greater than at this juncture? "Go, "ſaid he, ungrateful as you are, de-"ſert your prince in an unknown and "barbarous country! He will meet with "ſubjects and ſoldiers wherever there "are men. Alexander will make him-"ſelf feared and adored wherever he "appears." Having ſaid this, he condemned to death ſuch as were moſt guilty, and ſtruck terror, ſhame and

repentance into the mutinous hearts of the reſt, who begged forgiveneſs on their knees, and that he would vouchſafe them the honour of following him to the end of the world. The revenge which he executed on the traitor Beſſus for the death of Darius, was as glorious to him as that for Philip. But he never can be ſufficiently praiſed for his civilities to the captive queens; by which he rendred himſelf ſo worthy of his fortune, that even Darius was ſo charmed with it as to pray for his proſperity, wiſhing to have no other ſucceſſor than Alexander. In ſhort, Darius when dying, Porus when a priſoner, and many others, were unfortunate and illuſtrious witneſſes of the generoſity of Alexander. The care and pains he took for the ſick and wounded of his court and army were wonderful. He comforted and ſuccoured them a thouſand obliging ways: Even his dreams became ſalutary to his friends; witneſs Ptolemy, whom he cured by a ſort of miracle. The vaſt number of letters, which he wrote with his own

hand

hand to and in favour of his friends, is not to be imagined; and ſhews forth his exceſſive goodneſs. But this great, this invincible Alexander, who ſo well diſcharged the duties of his rank, however engroſſed by ambition, however employed in great and important affairs, read almoſt as much as if he had been retired. Greece at that time, learned as it was, could not furniſh him with books enough. Homer and his ſword lay always by his ſide. He loved letters little leſs than glory. He favoured every fine genius; he was liberal to profuſion in encouraging arts and ſciences, as appeared in many ſhining inſtances. Every illuſtrious perſon in neceſſity was relieved by him: Philoſophers, orators, poets, ſculptors, and every able man in his age partook of his liberality and ſhared in his fortune. The great Phocion was the only one, who duſt refuſe the preſents Alexander ſent him, who complained thereof as of an injury. Alexander was a juſt and a great judge of merit in all profeſſions, but above all in the military

art. He gave exceſſive rewards to private ſoldiers that ſignalized themſelves in his ſight. The ſtatues of braſs which he erected for the honour of the brave thirty who periſhed by his ſide, in the paſſage of the Granicus, were, amongſt others, magnificent inſtances of this. His Theſſalian cavalry, at the head of which he always charged, and which diſtinguiſhed itſelf glorioufly in all actions, received at his hands boundleſs recompenſes of their bravery. But, to ſhow his liberality and magnificence in its full height, he beſtowed whole millions on his army, when he had no longer occaſion for it.

The night before the battle of Arbela he ſhowed the evenneſs of his heroick ſoul, which was equally prepared for all events, by ſleeping till far in the day next morning. In that battle Parmenio, whom the enemy had made give way on the right wing, demanded ſuccour, and let him know the baggage was loſt; he without heſitating anſwer'd, "if the battle is loſt, we have no uſe "for baggage; if we are conquerors,

all

" all that belongs to the enemy is our " own." He had already broke the left wing of the enemy; and beaten down every thing that ſtood in his way. He would have taken Darius alive, had not the importunity of Parmenio obliged him to haſten to his aſſiſtance. But when he had put himſelf in a poſture of ſuccouring Parmenio, and was come up, he found his army victorious every where. One might ſuſpect that Parmenio, jealous of the glory of his prince, laid this ſnare for him, to render himſelf more neceſſary, and Alexander leſs powerful and ſhining.

When he was a boy, one of his tutors reprimanded him one day for his profuſion of incenſe at a ſacrifice, telling him he ought not to be ſo prodigal of that commodity, till he was maſter of the country that produced it. No ſooner had he ſubdued that country, than he ſent the tutor a great quantity of incenſe from the remote parts of Aſia, withal ſignifying to him, by way of rebuke, that he was in the wrong to be ſo niggardly to the Gods, who

repaid every thing with uſury. He treated temples with great reſpect, and forbid the profanation of them, under ſevere penalties. He uſed the Jewiſh high prieſt with great reverence; and made magnificent preſents to the temple, with a profuſion worthy of ſo great a monarch. He knew the high prieſt at firſt view, having ſeen him in a dream, calling him to the throne of Aſia, and offering him the empire thereof. This inſtance ſhows that great men have inward forebodings of their deſtiny, which diſappoint them not. And a knowledge of what was to come, far above the common, is attributed to this prince.

He generouſly reſtored to Porus his liberty with his kingdom, and as a recompenſe of his merit he added to it other kingdoms he had conquered in India: he gave away kingdoms with as much pleaſure as he had conquered them. Always like himſelf, he was great and admirable in every juncture. We muſt own, that our prince had a thouſand fine and great qualities, which made

made him ſo much admired, and rendered him worthy of the empire of the world. Porus, whom we have mentioned, was a brave prince. Wounded and priſoner as he was, he had the courage to demand of his conqueror the reſpect due to his merit; and the generous conqueror reſtored him every thing with uſury, demonſtrating by proofs ſo authentick, the love and eſteem he had for his valour and worth.

Alexander was victorious only for the happineſs of his own people and the conquered. This he made known anew upon the occaſion of giving Hepheſtion a kingdom, which that worthy favourite, eſteeming it more glorious to be the friend of Alexander than to be a king, gave away to a prince of the royal family of Sidon, who was reduced by the lowneſs of his circumſtances to turn gardener. Alexander, charmed by this action of his friends, called the new king to him, and aſked him how he had ſupported his misfortunes. He made anſwer, "I wanted "for nothing, O Alexander, as long

" as I poſſeſſed nothing. I pray the " Gods I may bear my good fortune " as well as I have done my bad." By this noble anſwer he merited not only his new kingdom, but the eſteem of Alexander. But it is ſtrange that this action of Hepheſtion's hath not been remarked. The greateſt part of readers ſcarce know it. This ſhows the injuſtice of mankind, as they know ſo little what deſerves to be remarked and admired, and ſet no eſteem upon ſuch actions as they themſelves are incapable of doing. The grief he ſhowed for the death of Hepheſtion, as exceſſive as it was, was worthy of him: however, he puſhed it ſomewhat too far. But Alexander was extreme and exceſſive in every thing. He could not love but with violence, nor grieve in any other manner. His quick and fiery natural diſpoſition puſhed this exceſs in loving as far as his horſes and dogs; of which his Bucephalus, and his Perinthus are illuſtrious examples; as theſe two animals are render'd as famous by the

love

love he bore them, as by the cities he founded to carry their names.

Yet this prince, incomparable and admirable to the high degree he was, met with injuſtice and ingratitude. People have been fond of obſcuring his glory by a thouſand impoſtures. He found amongſt his own ſubjects perfidious, ungrateful and traiterous miſcreants, who, after ſeveral unſucceſsful attempts, at length put a period to ſo glorious a life by poiſon. What can we then look for from men, what can we hope for at their hands? He died as he had lived, with intrepidity; and his laſt will was worthy of him. He did not declare Hercules, whom he had by Barſine, his heir, nor Alexander, whom he had by an Indian queen, and who reigned in that country after his death. Nor was his favour turned towards the poſthumous child of which Roxana was at the point of being delivered. But he declared that perſon for his heir who was the worthieſt; at the ſame time proteſting that he had no treaſures but what were in the coffers of his friends.

And

And when thoſe about him aſked, if he would have divine honours paid him, he anſwered with his laſt breath, "You may, if you will, when you are happy." Thus died the great and invincible Alexander, regretted by the whole univerſe; all nations ſhed tears at his death; he was lamented by his friends and by his enemies. The mother of Darius, who had ſupported the loſs of all her brothers, all her children, and her husband, could not ſurvive that of Alexander; ſhe died of grief, and enhanced the glory of the hero ſhe lamented. What a man was he! to whom can we compare him? great by his heroic talents, great by his perſonal merit! he richly deſerved that magnificent elogium which of old was beſtowed upon him by truth it ſelf; to wit, that he was ignorant of none of his own failings.

All that hath been ſaid in this work, ſufficiently ſhows that 'tis to be ill acquainted with true glory and felicity, to expect to find it amongſt the ignorant,

rant, unjuſt and ungrateful part of mankind.

All the works, all the labours, which have an aim different from that of pleaſing God, and ſatisfying our own breaſts, are loſt. God alone is the ſuitable and glorious recompenſe of Heroes. We ought to look upon the reſt as nothing. And that is the only fault we can tax Alexander with; who, unhappily for himſelf, was not inſtructed in this ſo ſublime philoſophy. But, as the ways of God are ſo incomprehenſible, we cannot know how he operated upon a ſoul, the brighteſt of any of his own images amongſt mortals. We ought to ſubmit to his eternal decrees; admire and adore them. At the ſame time, to place the merit of Alexander in its proper light, we ſhould remark, that of the four monarchies we know, none was formed in ſo ſhort a time as that of Alexander. He ſpent but ſix years, which is prodigious, in reducing all Aſia and the Indies.

We know that Belus, Minus, and Semiramis, carried their conqueſts as far

far as India; but they were neighbouring to it. And all that remains of them is but ſhadow. Long after, the great Seſoſtris, whom others call Memnon, yoked ſeven unfortunate kings in his chariot. He extended his empire to the banks of the Ganges and Tanais. But he lived ſo long, that the ſpace of his reign appears fabulous; and he died loaded with felicity and glory, in a country, where it was common to live one hundred and twenty years without the infirmities of old age. More than a century after Seſoſtris, the great Cyrus triumphed in his turn. He likewiſe enjoyed a proſperous and long life; which gave him leiſure to execute all his great projects. He enjoyed his labours in tranquillity and happineſs during a reign of twenty nine years, and at length died peaceably in his bed, loaded with felicity and glory; tho' calumny hath condemned him to an exit leſs worthy of him. But it would appear, that every thing that had been great in Aſia, was brought about only for Alexander; and it is certain that that incomparable

monarch

monarch effaced the luſtre of all that went before, or came after him. To our times none hath been equal to him; if we conſider the greatneſs of his actions and the ſhort duration of his life, which paſſed like a flaſh of lightning, but ſuch a lightning as dazled all ages. The Romans took up four hundred years in conquering that part of the world where Alexander had reigned. They laboured three hundred years in forming the greateſt and moſt flouriſhing republick the world ever ſaw. Cæſar, who changed it into a monarchy, and who enjoyed it but a ſhort time, left at his death almoſt the whole world as an inheritance to the emperor Auguſtus, who much more fortunate than he was, yet could not enjoy it, till after he had diſputed it with his rivals. But, after having triumphed over all his enemies, he reaped the fruits of the labours of ſo many great men, for the ſpace of forty four years; and died on the throne ſincerely adored in peerleſs Rome. In ſhort not leſs than ſeven centuries, and ſo great a number

of great men, were required to form the Roman empire.

* If he (Darius) was unfortunate he was not cowardly. If his army was numerous and ſplendid, it was not leſs brave. In all battles victory is doubtful. Greeks fought under the ſtandard of Darius, as well as under that of Alexander. We own there was neither a Cyrus nor a Cæſar at the head of that powerful empire. But if there even had been ſuch a commander, who can know on which ſide fortune would have declared? Providence, which had deſtined theſe heroes to empire, did not ordain that they ſhould diſpute it with one another. That ſupreme wiſdom which diſpoſeth all things in ſo wonderful an order, ſeparates by whole ages theſe prodigies of nature. It gives them ſparingly to nations. They are born to ſcourge and chaſtiſe mankind; but always for the glory and felicity of their ages, and of all thoſe who are ſubjected to them.

* Something is here wanting in the original.

Provi-

Providence only ſhows theſe prodigies to mankind, who deſerve them ſo little, as flaſhes of lightning. And it looks as if nature, after her efforts in producing them, reſts herſelf ſome time, in order to bring them forth one after one in their ranks, not to thwart the deſigns of that being, who alone at his pleaſure diſpoſes of thrones and ſceptres. The Aſſyrians firſt gave their victorious laws to Aſia. Belus and his ſon Ninus, the founders of the firſt Monarchy, made themſelves admired in their own times. Semiramis, the wife of Ninus, notwithſtanding all the crimes ſhe is accuſed of, ſhowed that valour and glory were of no ſex; and that nature could lodge undaunted courage, and an heroic ſoul in a beautiful body. Some time after, Seſoſtris, as hath been ſaid, made an impreſſion on that vaſt empire But all that pride, all that glory and grandeur of his, terminated with his life. After theſe great monarchs others reigned, who did not deſerve to have their names tranſmitted to poſterity. The pleaſures and magnificence

nificence of Sardanapalus, prevented him from being almoſt as great a man as he was a monarch. His epitaph * which contains all ** *&c. &c. &c.*

* To underſtand what the epitaph of Sardanapalus was, which is likewiſe alluded to in the ſixtieth maxim of the ſecond century, the reader muſt know, that according to the teſtimony of Strabo, there was a ſtatue of Sardanapalus erected at Anchiale, a city in Cilicia, with his right hand raiſed, in the poſture of cracking the fingers. The inſcription on the pedeſtal was to this purpoſe: "I Sardanapalus, the ſon of Cynandaraxis, "built two cities, naming them, in one day. "O ſtranger whoever thou art, eat, drink and "play; every other worldly thing is not worth "that," meaning the cracking of one's fingers.

** The reſt is wanting in the original.

FINIS.

9 NO 64